

A Treatise of

DEATH;

The last ENEMY to
be Destroyed.

Shewing wherein its Enmity consisteth, and how it is destroyed.

Part of it was preached at the Funerals of Elizabeth the late Wife of Mr. Joseph Baker, Pastor of the Church at Saint Andrews in Worcester.

By Rich. Baxter,

With some few passages of the life of the said Mrs. Baker, observed.

Psal. 15. 4. *In whose eyes a vile person is contemned: but he honoureth them that fear the Lord.*]

1 Cor. 15. 55, 56, 57. *O death, where is thy sting! O grave, where is thy victory? The sting of Death is sin; and the strength of sin is the Law. But thanks be to God which giveth us the victory, through our Lord Jesus Christ.*]

Load. n. Printed by R. W. for New Simmons Brook-seller in Kederminster, and are to be sold by him there, and by Tho. Johnson at the Golden Key in Pauls Church-yard. 1660. 211. bound.





*To the Worshipfull the
Major, Aldermen and She-
riff of the City of Wor-
cester, with the rest of the
Inhabitants, especially those
of the Parishes of An-
drews and Hellens.*

Worshipfull, and the rest Beloved,



THE chief part of
this following Dis-
course, being prea-
ched among you,
and that upon an
occasion which you are ob-
liged

liged to consider, (1/4. 57. 1.) being called to publish it, I thought it meet to direct it first to your hands, and to take this opportunity, plainly and seriously to exhort you in some matters that your present and everlasting peace is much concerned in.

Credible fame reporteth you to be a people not all of one mind, or temper in the matters of God: but that
 1. Some of you are Godly, Sober and Peaceable: 2. Some well-meaning and zealous, but addicted to divisions: 3. Some Papists: 4. Some *Hiders*, seduced by your late deceased neighbour *Clement Writer*, (to whom the Quakers do approach in many opinions.)

5. And

5. And too many prophane and obstinate persons, that are heartily and seriously of no Religion, but take occasion from the divisions of the rest, to despise or neglect the Ordinances of God, and joyn themselves to no Assemblies.

1. To the first sort (having least need of my exhortation,) I say no more, but, As you have received Christ Jesus the Lord, so walk ye in him: rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving: and beware lest any man spoil you by deceit, &c.] Col. 2. 6, 7, 8. Walk as a chosen generation, a royal Priest-hood, a holy Nation, a peculiar People.

People , to shew forth the praises of him that hath called you out of darkness into his marvellous light ; having your conversation honest among the ungodly, that whereas they are apt to speak against you as evil doers, they may by your good works which they shall behold, glorifie God in the day of visitation: For so is the will of God, that with well doing you may put to silence the ignorance of foolish men , 1 Pet. 2. 9, 11, 12, 15. Your labour and patience is known to the Lord ; and how ye cannot bear them which are evil, but have tried them which say they speak from the Lord, and are Apostles, and are not, and have

have found them lyars ; even the woman *FoZabel*, that is suffered to teach and seduce the people, calling her self a Prophetess, who shall be cast into a bed of tribulation, and all that commit adultery with her, except they repent ; and her children shall be killed with death ; and all the Churches shall know that Christ is he which searcheth the reins and hearts ; and will give to every one according to their work. As for your selves, we put upon you no other burden, but that which you have already, Hold fast till the Lord come, *Rev. 2.* Be watchfull, that ye fall not from your first Love : and if any have declined and grown

A ;

remiss,

remiss, remember how you have received and heard, and hold fast, and repent, and strengthen the things that remain, which are ready to die, lest your Candlestick should be removed, *Rev. 3. 2, 3, &c.*] And beware lest ye also being led away with the error of the wicked, fall from your own stedfastness; but grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ, *2 Pet. 3. 17, 18.* And I beseech you brethren, do all things without murmurings, and disputings, that ye may be blameless, and harmless, the Sons of God without rebuke, in the midst of a crooked and perverse Nation, among whom you (and your

your brethren) shine as lights
 in the world, *Phil. 2. 14, 15.*
 And if in welldoing you suffer,
 think it not strange, but
 rejoyce that ye are partakers
 of the sufferings of Christ,
 that when his glory shall be
 revealed, ye may be glad also
 with exceeding joy: If ye
 be reproached for the name
 of Christ, ye are happy, for
 the Spirit of glory and of God
 resteth upon you, being glorified
 on your part, while he is
 evill spoken of on theirs,
1 Pet. 4. 12, 13, 14.

2. To the *second sort* (inclined to divisions) let me
 tender the Counsell of the
 Holy Ghost, *Jam. 3. 1.* My
 brethren, be not many Masters
 (or Teachers) knowing that
 ye

ye shall receive the greater condemnation. The wisdom that is from above, is first pure, and then peaceable, gentle and easie to be intreated, full of mercy and good fruits, without partiality, and without hypocrisie: And the fruit of Righteousness is sown in peace, of them that make peace. Who then is the wise and knowing man amongst you? Let him shew out of a good conversation, his works with meekness of wisdom: But if ye have bitter envying and strife in your hearts, glory not; and lye not against the truth: This wisdom descendeth not from above, but is earthly, sensuall, devilish: For where envying and strife is, there

there is confusion, and every evil work.] Look on those Assemblies, where the people professing the fear of God, are of one heart and mind, and walk together in Love and holy Order, and people give due honour and obedience to their faithfull Guides; and compare them with the Congregations where professors are self-conceited, unruly, proud, and addicted to ostentation of themselves, and to divisions; and see which is likest to the Primitive pattern, and in which it is that the power of godliness prospereth best, and the beaurty of Religion most appears, and Christians walk as Christians indeed, If pride had not brought the
 heavy

heavy judgement of infatuation or insensibility on many, the too clear discoveries of the fruits of divisions in the numerous and sad experiences of this age, would have caused them to be abhorred as odious and destructive, by those that now think they do but transcend their lower brethren in holiness and zeal. [I beseech you therefore brethren, by the name of the Lord Jesus Christ, that you all speak the same thing, and that there be no divisions among you, but that you be perfectly joyned together in the same mind, and in the same judgement, 1 Cor. 1. 10.] The God of patience and consolation grant you to be like

like minded one towards another, according to Christ Jesus; that ye may with one mind and one mouth glorifie God,] *Rom.* 15. 5, 6. And I beseech you brethren, to know them which labour among you, and are over you in the Lord, and admonish you: And esteem them very highly in love for their works sake, and be at peace among your selves, 1 *Thes.* 5. 12, 13. And mark those that cause divisions and offences, contrary to the doctrine which ye have learned, and avoid them, *Rom.* 16. 17. And if there be any consolation in Christ, if any comfort of love, if any fellowship of the spirit, if any bowels and mercies, fulfill ye
our

our joy; that ye may be like minded, having the same love, being of one accord, of one mind: Let nothing be done through strife or vain glory, but in lowliness of mind, let each esteem other better then themselves. Look not every man on his own things, (his own gifts and graces) but every man also on the things (the graces and gifts) of others; Let this mind be in you which was in Christ Jesus; who being in the form of God, thought it not robbery to be equall with God; but made himself of no reputation (or, emptied himself of all worldly glory: as 1/4. 5 3. 2, 3, 4. as if he had had no form or comeliness, and no beauty to the

the

the eye for which we should desire him: but was despised and rejected of men, and not esteemed,) *Phil.* 2.1,2,3,4,5, 6,7. It is not (as you imagine) your extraordinary Knowledge, Zeal and Holiness, that inclineth you to divisions; and to censuring of your brethren; but it is Pride, and Ignorance, and want of Love: and if you grow to any ripeness in Knowledge, Humility, Self-denyall and Charity, you will bewail your dividing inclinations and courses, and reckon them among the greater and grievous of your sins, and cry out against them as much as your more charitable and experienced brethren do.

3. To the third sort, (the
Papists)

Papist) I shall say nothing here, because I cannot expect they should read it and consider it : and because we are so far disagreed in our Principles that we cannot treat with them on those rationall terms as we may do with the rest of the inhabitants of the world, whether Christians, Infidels or Heathens. As long as they build their faith and salvation on the supposition that the eyes, and taste, and feeling of all the sound men in the world, are deceived in judging of Bread and Wine; and as long as they deny the certain experience of true believers (telling us that we are void of Charity and unjustified, because we are not of their Church,)

Church,) and as long as they fly from the judgement and Tradition of the ancient and the present Church (unless their small part may be taken for the whole, or the major Vote,) and as long as they reject our appeal to the holy Scriptures, I know not well what we can say to them, which we can expect they should regard, any more then musick is regarded by the deaf, or light by the blind, or argument by the distracted. If they had the moderation and charity impartially to peruse our writings, I durst confidently promise the recovery of multitudes of them, by the three writings which I have already published, and the

the more that others have said against them.

4. And for the fourth sort, (the Hiders, and the Quakers) I have said enough to them already (in my Book against Infidelity, and those against Popery and Quakers :) but in vain to those that have sinned unto death.

5. It is the fifth sort therefore that I shall chiefly address my speech to ; who, I fear, are not the smallest part. It is an astonishing consideration to men that are awake, to observe the unreasonableness and stupidity of the ignorant, careless, sensual part of men, How little they Love or Fear the God, whom their tongues confess ; How little they value,

lue, or mind, or seek the ever-
 lasting glory, which they take
 on them to believe; How lit-
 tle they fear and shun those
 flames which must feed for
 ever on the impenitent and
 unholy; How little they care
 or labour for their immortall
 souls, as if they were of the
 Religion of their beasts:
 How bitterly many of them
 hate the holy wayes com-
 manded by the Lord: while
 yet they pretend to be them-
 selves his Servants, and to
 take the Scriptures to be his
 word: How sottishly and con-
 temptuously they neglect and
 slight the Holiness without
 which there is no salvation;
Heb. 12. 14. How eagerly
 they desire and seek the plea-
 sing

sing of their flesh , and
 the matters of this transi-
 tory life , while they call
 them *vanity and vexation* ;
 How madly they will fall out
 with their own salvation, and
 from the errors and sins of hy-
 poërites or others , will pick
 quarrels against the Doctrine,
 and Ordinances, and wayes of
 God ; as if other mens faults
 should be exceeded by you ,
 while you pretend to loath
 them. If it be a sin to crack
 our faith by some particular
 error, what is it to dash it all
 to pieces ? If it be odious in
 your eyes, to deny some parti-
 cular Ordinance of God, what
 is it to neglect or prophane
 them all ? If it be their sin
 that quarrel in the way to
 heaven ,

heaven, and walk not in company as love requireth them; what is it in you to run towards hell, and turn your backs on the holy Laws and wayes of God? If it be so lamentable to the Nation and themselves, that so many have fallen into schism and disorder; what is it then that so many are ungodly, sensual and worldly, and have no true Religion at all, in sincerity, life and power? Ungodliness is all Heresie transcendently in the lump, and that in practice. A man that is so foolish as to plead that Arsenick is better then bread, may yet live himself if he do not take it: but so cannot he that eateth it instead of bread. Hereticks
 only

only in speculation may be saved: but practicall hereticks cannot. You think it haynons to deny with the mouth that there is a God, who made us, and is our only Lord and Happiness (and so it is.) And is it not haynons then to deny him with the heart and life; and to deny him the love and obedience that is properly due to God? It is odious Idolatry to bow to a creature as to God; and is it not odious to love, and honour, and obey a creature before him, and to seek it more eagerly, and mind it more seriously then God? If it be damnable Infidelity to deny Christ to be the Redeemer, it is not much less to turn away from him, and make

make light of him and refuse his grace, while you seem to honour him. If it be damnable blasphemy to deny the Holy Ghost, what is it to resist and refuse him when he would sanctifie you, and perhaps to make a scorn of holiness? If it be Heresie to deny the holy Catholick Church, and the Communion of Saints; what is it to hate the Holy members of the Church, and to avoid, if not deride the Communion of Saints? Be not deceived, God is not mocked: A mock-Religion, and the name of Christianity will never save you. Do you know how near you are to judgement, and will you fearlessly thus heap up wrath, and lay

in fewell for the everlasting flames? Do you know how speedily you shall wish in the bitterness of your souls, that you had heard, and prayed, and laboured as for your lives, and redeemed your time, and obeyed your Teachers; and yet will you now stand loytering, and quarrelling, and jeasting, and dallying in the matters of salvation? and will you live as if you had nothing but the world to mind, when you are even ready to step into the endless world? O Sirs, do you know what you are doing? You are abusing the living God, and wronging the Lord Jesus, and trampling upon that mercy which would comfore you in your extremity;

ty, a drop of which you would then be glad of : You are grieving your poor Friends, and Teachers, and preparing for your endless grief. Alas, what should a faithfull Minister do, for the saving of your souls? He seeth you befooled in your security, and carelessly passing on towards Hell, and cannot help it : He sees you posting to your misery, where you will be out of the reach of all our exhortations, and where mercy will not follow you to be accepted or rejected : and though he see you almost past remedy, he cannot help you. He knoweth not when he speaks to you, whether ever he shall speak unto you more, and whether ever you shall have another call

and offer ; and therefore he would fain speak effectually if he could ; but it is not in his power. He knows that the matter sticks all at your own wills , and that if he could but procure your own consent, to the most reasonable and necessary business in the world , the work were done , and you might scape the everlasting flames : And yet this is it that he cannot procure ! O wonderfull, that any man should be damned ; yea that many men, and most men should be damned, when they might be saved if they would, and will not ! Yea that no saying will serve to procure their consent, and make them willing ! That we must look on our poor miserable neighbours

neighbours in Hell, and say, they might have been saved once, but would not! they had time, and leave to turn to God, and to be holy and happy as well as others, but we could never prevail with them to consent, and know the day of their visitation! O what should we do for the saving of careless, senseless souls? Must we let them go? Is there no remedy? Shall Ministers study to meet with their necessities, and tell them with all possible plainness and compassion, of the evil that is a little before them, and teach them how they may escape it? Why, this they do from day to day, and some will not hear them, but are

tipling, or idling or making
 a jeast of the Preacher at
 home, and others are hearing
 with prejudice and contempt,
 and most are hardned into a
 senseless deadness, and all
 seems to them but as an empty
 sound: and they are so used
 to hear of Heaven and Hell,
 that they make as light of
 them as if there were no such
 States! Alas, that while millions
 are weeping & wailing in utter
 desperation, for the neglecting
 of their day of grace, and
 turning away from him that
 called them, our poor hearers
 at the same time should wil-
 fully follow them, when they
 are told from God what others
 suffer! Alas, that you should
 be sleepy and dead under those
 means

means, that should waken you to prevent eternall death ! and that ever you should make merry so near damnation, and be sporting your selves with the same kind of sins that others at the same hour are tormented for ? And is such madness as this remediless, in people that seem as wise as others for worldly things ! Alas, for any thing that we can do, experience tells us that with the most it is remediless ! Could we remedy it, our poor people should not wilfully run from Christ , and lie in the flames of Hell for ever. Could our perswasions and entreaties help it, they should not for ever be shut out of Heaven, when its offered to them as

well as others. We bewail it from our hearts before the Lord, that we can entreat them no more earnestly, and beg not of them as for our lives to look before them, and hearken to the voice of grace that they may be saved. And a thousand times in secret we call our selves hard-hearted, unmercifull, and unfaithfull, (in too great a measure) that speak no more importunately for the saving of mens souls, when we know not whether we shall ever speak to them any more. Is this all that we can say or do in so terrible a case, and in a matter of such weight as mens salvation ! The Lord forgive our great insensibility, and awaken us, that we
 may

may be fit to waken others;
 But yet for all this, with grief
 we must complain, that our
 people feel not when we feel,
 and that they are senseless or
 asleep when we speak to them
 as seriously as we can, and
 that tears and means do not
 prevail, but they go home
 and live as stupidly in an un-
 converted state, as if all were
 well with them, and they were
 not the men we speak to.
 O that you knew what a
 fearful judgement it is, to be
 forsaken of God: because you
 would have none of him, and
 so be given up to your hearts
 lusts, so walk in your own
 Counsells, but if you would
 not hearken to his voice, *Psalm*
81. 11, 12, 13. and to have

God say, Let those wretches be ignorant, and careless, and fleshly, and worldly, and filthy still, *Rev. 22. 11.* O that you knew (but not by experience) what a heavy plague it is to be so forsaken, as to have eyes that see not, or seeing do not perceive, and to have ears that hear not, or to hear and not understand, and so to be unconverted and unhealed, *Mark 4. 12.* and to be hardened and condemned by the word, and patience, and mercies that do soften and save others, and should have saved you! Take heed lest Christ say, ¶ I have lent them my messengers long enough in vain; From henceforth never fruit grow on them, because they

they would not be converted, they shall not.] Take heed lest he take you away from means, and quickly put an end to your opportunities. You see how fast men pass away, but little do you know how many are lamenting that they made no better use of time, and helps, and mercies while they had them. O hear while you may hear, for it will not be long: Read while you may read, and pray while you may pray, and turn while you may turn, and go to your Christian friends and Teachers, and enquire of them, what you must do to be saved, before enquiring be too late. Spend the Lords Day, and what other time you can redeem, in holy pre.

preparations for your endless
 Rest, while you have such a
 happy day to spend. O sleep
 no longer in your sins, while
 God stands over you, lest be-
 fore you are aware you awake
 in Hell. Patience and mercy
 have their appointed time, and
 will not alway wait and be
 despised. O let not your
 Teachers be forced to say,
 [We would have taught them
 publikely and privately, but
 they would not: We would
 have Catechized the ignorant,
 and exhorted the negligent,
 but some of them would not
 come near us, and others of
 them gave us but the hearing,
 and went away such as they
 came.] If once by forfeit-
 ing the Gospell the Teachers
 whom

whom you might be taken from you, you may then sin on, and take your course, till time, and help and hope are past.

The Providence that called me to this work, was some warning to you. Though it was not the calling away your Teacher, it was a removing of his *Helper*, a pattern of meekness, and godliness, and charity, and he is left the more disconsolate in the prosecution of his work. God hath made him faithful to your souls, and careful for your happiness. He walks before you in humility and self-denial, and patience, and peaceableness, and in an upright inoffensive life. He is willing

willing to teach you publike-
 ly and privately, in season and
 out of season: He manageth
 the work of God with pru-
 dence and moderation, and
 yet with Zeal, carefully avoid-
 ing both ungodliness and
 schism, or the countenancing
 of either of them: Were he
 not of eminent wisdom and
 integrity, his name would not
 be so unspotted in a place
 where Dividers, and Disputers,
 Papists, and Quakers, and so
 many bitter enemies of godli-
 ness, do watch for matter of
 accusation, and reproach
 against the faithfull Ministers
 of Christ. As you love the
 safety and happiness of your
 City, and of your souls, un-
 dervalue not such mercies, nor
 think

think it enough to put them
off with your commendati-
ons and good word? It is not
that which they live, and
preach, and labour for; but
for the Conversion, Edifica-
tion and salvation of your
souls. Let them have this, or
they have nothing; if you
should give them all you have.
The enemies of the Gospel
have no wiser Civill against
the painfull Labourers of the
Lord, then to call them Heret-
icks, and blame them for look-
ing after Tythes, and great
matters in the world. But
among all the faithfull Mil-
litors of this Countrey, through
the great mercy of God their
adversaries are now almost
ashamed to open their mouths
with

with an accusation of Covetousness. So this your Reverend, faithfull Teacher, hath stopt the mouth of all such calumnies, as to him. When I invited him from a place of less work, and a competent maintenance, to accept of less then half that maintenance, with a far greater burden of work among you, he never stuck at it, as thinking he might be more serviceable to God, and you, that which is better then the riches of this world. And if now you will frustrate his expectations, and disappoint his labours and hopes of your salvation, it will be asked for ~~him~~ in the day of judgement then for you. Alas how sad is it to see a faithfull Minister longing

longing and labouring for mens salvation, and many of them neglecting him, and others picking groundless quarrels, and the proud unruly selfish part, rebelling and turning their backs upon their Teachers, when ever they will not humour them in their own wayes, or when they deal but faithfully with their souls ! Some (even of those that speak against disobedience, conventicles and schism,) turn away in disdain, if their Children may not be needlessly baptized in private houses, and if that solemn Ordinance may not be celebrated in a Parlour Conventicle. How many refuse to come to the Minister in private to be Instructed or Catechised,

vid.

or

or to confer with him about their necessary preparation for death and judgement! Is not this the case of many among you? Must not your Teacher say, He sent to you, and was willing to have done his part, and you refused? Little will you now believe how heavy this will lie upon you one day, and how dear you shall pay for the causeless grieving and disappointment of your guides. It is not your surliness and passions that will then serve turn to answer God. Nor shall it save you to say, that Ministers were of so many minds and wayes, that you knew not which of them to regard: For it was but one way, that God in the
 holy

holy Scripture did prescribe
 you : and all faithfull Mini-
 sters were agreed in the things
 which you reject, and in which
 you practically differ from
 them all. What? are we not
 all agreed, that God is to be
 preferred before the world?
 and that you must first seek the
 Kingdom of God and his
 Righteousness? and that no
 man can be saved except he
 be converted and born again?
 and that he that hath not the
 Spirit of Christ is none of his?
Mat. 6. 33. John 3. 3, 5. Mat.
18. 3. Rom. 8. 9. and that you
 & your households should serve
 the Lord, *Josh. 24. 15.* Are we
 not all agreed that the Law of
 the Lord must be your delight,
 and that you must meditate
 in

in it day and night *Psal. 1. 2. 3.*
 and that you must be constant
 and fervent in prayer? *1 Thes.*
5. 17, Luke 18. 1, &c. and that all
 that name the name of Christ,
 must depart from iniquity?
 And that if you live after the
 flesh ye shall die? *2 Tim. 2. 19.*
Rom. 8. 13. You shall find
 one day, that it was you only
 and such as you, that practical-
 ly differed from us in these
 points; but we differed not in
 these, or such as these among
 our selves. I never read that
 a man shall not see God, be-
 cause he is Episcopall, Presby-
 terian, Independant, no nor
 Anabaptist; or because he
 readeth not his Prayers, or
 such like: But I read that no
 man shall see God without
 ho-

holiness, *Hebrews 12. 14.*

It will not serve your turn in judgement, to say that you were for this side or that side, and therefore you hearkened not to the other side, as long as all those sides agree in the necessity of holiness which you neglect. Why did you not learn of *your own side* at least, to forsake your tipling and swearing and worldly-mindedness, and to make it the daily trade of your lives to provide for life everlasting, and make sure work in the matter of your salvation? If you had learnt but this much of *any side*, you would cast *away* your *siding* more, and have loved and honoured them that fear the Lord, of what *sides* so ever.

ever, *Psal.* 15. 4. and have
 contemned the ungodly as
 vile persons, though they had
 been of *your side*. The Ca-
 tholick Church is *one*, and
 containeth all that heartily
 and practically believe in God
 the Father, Son and Holy
 Ghost, the Creator, Redeemer,
 and Sanctifier, and live a ho-
 ly heavenly life. Leave off
 your *siding*, and keep this blef-
 sed simple Unity, and you will
 then be wiser then in a passion
 to cast your selves into Hell,
 because some fall out in the
 way to Heaven.

Nor will it serve your turn
 at the bar of God, to talk of
 the miscarriages or scandalls
 of some, that took on them
 to be godly, no more then to
 run

run out of the Ark for the sake of *Cham*, or out of Christs family for the sake of *Judas*. What ever men are, God is just, and will do you no wrong, and you are called to believe in God, and to serve him, and not to believe in men. Nothing but wickedness could so far blind men, as to make them think they may cast off their love and service to the Lord, because some others have dishonoured him: Or that they may cast away their souls by carelesness, because some others have wounded their souls by particular sins. Do you dislike the sins of the Professors of Godliness? So much the better: We desire you not to agree with them in sinning:

finning: Joyn with them in a Holy life, and imitate them so far as they obey the Lord; and go as far beyond them in avoiding the sins that you are offended at, as you can; and this is it that we desire. Suppose they were Covetous, or Lyars, or Schismaticall: Imitate them in holy duties, and fly as far from Covetousness, Lying and Schism, as you will.

You have had Learned and Godly Bishops of this City: Search the writings of those of them that have left any of their labours to posterity, and see whether they speak not for the same substantials of faith and godliness, which are now preached to you, by those that

that you see so light by. Bishop *Latimer*, *Parrey*, *Babington*, &c. while they were Bishops; and *Rob. Abbot*, *Hall*, &c. before they were Bishops, all Excellent, Learned, Godly men, have here been Preachers to your Ancestors: Read their Books, and you will find that they call men to that strictness and holiness of life, which you cannot abide. Read your Bishop *Babington* on the Commandments, and see there how zealously he condemneth the Prophaners of the Lords day, and those that make it a day of idleness or sports. And what if one man think that one Bishop should have hundreds of Churches under his sole jurisdiction, and ano-

(b).

ther

(44)

sinning: Joyne with them in a
Holy life, and imitate them
so far as they obey the Lord
and go as far beyond
avoiding
offended
this is if
pose they
Lyars, or
ate them
ay as far
Lying and
will,

You have
Godly Bish
- Search the
of them that
their labours

see whether they speak not for
the same substantials of faith
and godliness, which are
now preached to you, by those
that

TIGHTLY

BOUND

(8)

(45)

at you set so light by. Bi-
shop Latimer, Parrey, Babing-
ton, while they were Bi-

Hall, Sec.
ops, all
Godly
teachers
had their
and that
strictness
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your Bi-
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both the
ords day,
it a day

of sports. And
if one man think that
the Bishop should have
hundreds of Churches under
his sole jurisdiction, and ano-
(b). ther

ther man think that every full Parish Church should have a Bishop of their own, and that one Parish will find him work enough, be he what he will be, (which is the difference now among us,) is this so heinous a disagreement, as should frighten you from a holy life which *all agree* for?

To conclude, remember this is the day of your salyation: Ministers are your Helpers: Christ and Holiness are your way: Scripture is your Rule: the Godly must be your company, and the Communion of Saints must be your desire: If now any scandals, divisions, displeasures, or any seducements of secret or open adversaries of the truth, or temptations

temptations of Satan, the world, or flesh whatsoever, shall prevail with you to lose your day, to refuse your mercies, and to neglect Christ and your immortal souls, you are conquered and undone, and your enemy hath his will; and the more confidently and fearlessly you brave it out, the more is your misery; for the harder are your hearts, and the harder is your cure; and the sorer and sorer will be your damnation. I have purposely avoided the enticing words of worldly wisdom, and a stile that tends to claw your ears, and gain applause with acry wits, and have chosen these familiar words, and dealt thus plainly and freely with you, because

(b 2) the

the greatness of the cause persuaded me, I could not be too serious. Whether many of you will read it, or how those that read it will take it, and what success it shall have upon them, I cannot tell: but I know that I intended it for your good, and that whether you will hear, or whether you will forbear, the Ministers of Christ must not forbear to do their duty, nor be rebellious themselves: but our Labours shall be acceptable with our Lord, and you shall know, that his Ministers were among you, *Ezek. 2. 3, 4, 5, 6, 7, 8.* [Yet a little while is the Light with you: Walk while ye have the Light, lest darkness come
up.

(49)

upon you ; for he that walketh
in darkness, knoweth not whi-
ther he goeth.] *John* 12. 35.
O take this warning from
Christ, and from

An earnest desirer of
your everlasting
Peace,

Rich. Baxter.

(b 3)

The



THE
HISTORICAL
RECORDS
OF THE
CITY OF
BOSTON
FROM
1630 TO
1880

IN
FIVE VOLUMES
VOLUME I

1630-1680
PUBLISHED BY THE
CITY OF BOSTON
1880

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TO ANNOUNCE
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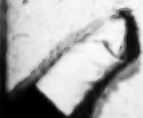
ERRATA.

1810-1811

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28





1 Cor. 15. 26.

The last enemy that shall be destroyed is Death.

DEATH is the occasion of this dayes meeting: and Death must be the Subject of our present meditations. I must speak of that which will shortly silence me; and you must hear of that which speedily will stop your eares: and we must spend this hour on that which waits to cut our thred, and take down our glass, and end our time, and tell us we have spent our last. But as it hath now done good by
 B doing

doing hurt; so are we to consider, of the accidental benefits, as well as of the natural evil, from which the heavenly wisdom doth extract them. Death hath now bereaved a Body of its Soul; but thereby it hath sent that Soul to Christ; where it hath now experience how good it is to be absent from the body and present with the Lord, *2 Cor. 5. 8.* It hath separated a faithful wife from a beloved husband: but it hath sent her to a husband dearlier beloved; and taught her now by experience to say, that to be with Christ is best of all, *Phil. 1. 23.* It hath deprived a sorrowful husband of a wife, and deprived us all of a faithful friend: but it hath thereby brought us to the house of mourning, which is better for us then the house of feasting, (a Paradox to the flesh, but an undoubted truth:) for here we may see the end of all men,
and

and we that are yet living may lay it to our hearts, *Ecccl.* 7. 2, 3. Yea it hath brough us to the house of God, and occasioned this serious address unto his Holiness, that we may be instructed by his Word, as we are warned by his works, and that we may be wise to understand, and to consider our latter end, *Dent.* 32. 29.

Its like you'l think that to tell men of the evil or enmity of Death, is as needless a discourse as any could be chosen: For who is there that is not naturally too sensible of this? and who doth not dread the name, or at least the face of Death? But there is accidentally a greater evil in it, then that which nature teacheth men to fear: And while it is the King of terrors to the world, the most are ignorant of the *greatest* hurt that it doth them, or can do them; or at least it is but little thought

on ; which hath made me think it a needfull work, to tell you yet of much more evil, in that which you abhor as the greatest evil : But so as witball to magnifie our Redeemer, that overshooteth death in its own bow ; and causeth it, when it hits the mark, to miss it : and that causeth health by loathsome medicines ; and by the dung of our bodily corruption manureth his Church to the greater felicity.

Such excellent skil of our wise Physician, we find exprest and exercised in this Chapter : where an unhappy error against the Resurrection, hath happily occasioned an excellent discourse on that weighty Subject, which may stablish many a thousand soules, and serve to shame and destroy such heresies, till the Resurrection come, and prove it self. The great Argument which the Apostle most insisteth

listeth on, to prove the Resurrection, is Christs own Resurrection: where he entereth into a comparison between Christ and *Adam*; shewing that as *Adam* first brought death upon himself, and then upon his posterity; so Christ (that was made a quickening spirit) did first Rise himself as the first-fruits, and then at his coming will raise his own: And as in *Adam* all die, so in Christ shall all be made alive. And this Christ will do, as our victorious King, and the Captain of our salvation, who when he hath subdued every enemy, will then deliver up the Kingdom to the Father: And the last enemy which he will subdue, is Death, and therefore our Resurrection is his final conquest.

The terms of the Text have no difficulty in them. The Doctrine which they express, must be thus unfolded. 1. I must shew you

that *Death is an Enemy*, and what is meant by this Expression, and *Wherein its Enemy doth consist.*

2. I shall shew you that it is an *Enemy to be destroyed*, though *lost*, and *how* and by what *degrees* it is *destroyed*. And then we shall make application of it to your further Instruction and Edification.

1. That you may know what is meant by an *Enemy* here, you must observe, that man being fallen into sin and misery, and Christ having undertaken the work of our Redemption, the Scripture oft speaketh of our misery and recovery Metaphorically in military terms: And so Satan is said to take us *captive*, and we to be his *slaves*, and Christ to be the *Captain* of our Salvation, and to *redeem* us from our bondage: And thus our sin and misery, and all that hindereth the blessed Ends of his undertaking, are called *Enemies*.

mies. *Death* therefore is called an *Enemy* to be destroyed, that is, a *penal evil* to be removed by the Redeemer in order to our recovery and the glory of his grace. 1. It is an *Evil*. 2. A punishment procured by our sin, and executed by Gods Justice. 3. It is an evil that hindereth our felicity. These three things are included in the *Enmity*.

That *Death* is an *Enemy* to *Nature*, is a thing that all understand: but all consider not how it is an *Enemy* to our *Souls*, to the exercise of *grace*, and consequently to the attainment of *glory*. I shall therefore having first spoken briefly of the former, insist a little longer upon the latter.

1. How great an *Enemy* *Death* is unto *Nature* doth easily appear, in that 1. It is the Dissolution of the *Man*: It maketh a *Man* to become *No man*; by separating the *Soul* from the *Body*, and dis-

solving the Body into its principles. It puls down in a moment a curious frame, that Nature was long building, and tenderly cherishing and preserving. The mother long nourisheth it in her bowels, and painfully brings it forth ; and carefully brings it up ; what labour doth it cost our Parents, and our selves to make provision for this Life ? And death in a moment cuts it off. How carefull are we to keep in these lamps, and to maintain the oyl ? and Death extinguisheth them at a blast. How noble a creature doth it destroy ? To day our parts are all in order, and busie about their several tasks ; our Hearts are moving, our Lungs are breathing, our Stomacks are digesting, our Blood and Spirits by assimilation making more ; and to morrow death takes off the poise, and all stands still ; or draws the pins, and all the frame doth fall

fall to pieces. We shall breath no more ; nor speak, nor think, nor walk no more : Our pulse will beat no more : Our eyes shall see the light no more : Our ears shall hear the voice of man, delightful sounds and melodie , no more : we shall taste no more our meat or drink : Our appetite is gone : Our strength is gone : Our natural warmth is turned into an earthly cold : Our comelyness and beauty is turned into a ghastly loathsome deformity : Our white and red doth soon turn into horrid blackness : Our tender flesh hath lost its feeling ; and is become a senseless lump, that feeleth not whither it is carryed, nor how it is used : that must be hidden in the earth, lest it annoy the living : that quickly turns to loathsome putrefaction ; and after that to common earth. Were all the once-comely bodies that now are rotting in one Church-yard,

uncovered, and here presented to
 your view, the sight would tell
 you more effectually then my
 words do, what an enemy Death
 is to our *Nature*. When corrup-
 tion hath finished its work, you
 see the *earth* that once was flesh :
 you see the *bones* ; you see the
skulls ; you see the *holes* where once
 were brains and eyes and mouth :
 This change Death makes : And
 that universally and unavoidably.
 The Prince cannot resist it by his
 Majesty : for he hath sin'd against
 the highest Majesty : The strong
 cannot resist it by their strength :
 For it is the Messenger of the All-
 mighty. The commanders must
 obey it : The Conquerours must
 be conquered by it. The Rich
 cannot bribe it : The Learned Ora-
 tor cannot perswade it to pass him
 by. The skilful Physician cannot
 save himself from the mortal
 stroke. Neither fields nor gardens,
 earth

earth or sea affordeth any medicine to prevent it. All have sinned, and all must die: Dust we are, and to dust we must return, *Gen* 3. 19. And thus should we remain, if the Lord of life should not revive us.

2. And it is not only to the Body, but to the *Soul* also that Death is naturally an Enemy. The Soul hath naturally a Love and Inclination to its Body: and therefore it feareth a separation before, and desireth a Restauration afterward. Abstracting Joy and Torment, Heaven and Hell, in our consideration, the state of *Separation* as such, is a natural evil: even to the humane Soul of Christ it was so, while his Body remained in the grave: which separated state is the *Hades*, that our *English* calleth *Hell*, that Christ is said to have gone into. And though (the Soul of Christ, and) the souls of those
that

that die in him, do pass into a far more happy state, then they had in flesh, yet that is accidentally, from Rewarding Justice, and the Bounty of the Lord, and not at all *from* Death as Death: the separation as such is still an evil. And therefore the Soul is still desirous of the Bodies Resurrection; and knoweth that its felicity will then be greater, when the re-union, and glorification hath perfected the whole man. So that Death as Death is unwelcome to the soul it self, though Death as accidentally gainfull may be desired.

3. And to the unpardoned unrenewed soul, Death is the passage to everlasting misery, and in this regard is far more terrible, then in all that hitherto hath been spoken. O could the guilty soul be sure that there is no Justice to take hold on it after death, and no more pain and sorrow to be felt,

felt, but that man dyeth as a beast, that hath no more to feel or lose, then Death would seem a tolerable evil. But its the Living death, the dying life, the endless woe, to which death leads the guilty soul, that makes it to be unspeakably terrible. The utter darkness, the unquenchable fire, the worm that dyeth not, the everlasting flames of the wrath of God, these are the chief horror and sting of death, to the ungodly. O were it but to be turned into Trees, or Stones, or earth, or nothing, it were nothing in comparison of this. But I pass by this, because it is not (directly) intended in my Text.

4. The Saints themselves being sanctified but in part, are but imperfectly assured of their Salvation; And therefore in that measure as they remain in doubt, or unassured, Death may be a double terror to them. They believe the threatenings,

ings, and know more then unbelievers do, what an unsufferable loss it is to be deprived of the celestial glory! and what an unspeakable misery it is, to bear the endless wrath of God. And therefore so far as they have such fears, it must needs make death a terror to them.

5. But if there were nothing but *Death it self* to be *our Enemy*, the foreknowledge of it would increase the misery. A Beast that *knoweth* not that he must die, is not tormented with the fears of death (though nature hath possessed them with a self-preserving fear, for the avoiding of an invading evil.) But man *foreknoweth*, that he must die: He hath still occasion to anticipate his terrors: that which *will be*, and *certainly* and *shortly will be*, is in a manner as if it were already. And therefore *fore-knowledge* makes us as if we were alway dying

dying: We see our Graves, our weeping Friends, our fore-described corruption and dismal state, and so our life is a continual Death. And thus Death is an enemy to Nature.

2. But this is not all, nor the greatest *enmity* that Death hath to the godly. It is a lamentable hinderance to the work of Grace, as I shall shew you next in ten particulars.

1. *The fears of Death do much abate our Desires after God, as he is to be enjoyed by the separated soul.* Though every believing holy soul, do love God above all, and take heaven for his home, and therefore sincerely longeth after it; yet when we know that *Death* stands in the way, and that there is no coming thither, but through this dreadful narrow passage, this stoppeth and lamentably dulleth our desires: And so the *Natural enmity,*

mity, turneth to a *Spiritual* forer
enmity. For let a man be never so
much a *Saint*, he will be still a *Man*,
and therefore as Death will still be
death, so nature will still be na-
ture: And therefore death as death
will be abhorred. And we are such
timorous Sluggards, that we are
easily discouraged by this Lyon in
the way. The ugly Porter affright-
eth us from those grateful thoughts
of the *New Jerusalem*, the City of
God, the heavenly inheritance,
which otherwise the blessed object
would produce. Our sanctified af-
fections would be mounting up-
wards, and holy Love would be
working towards its blessed ob-
ject: but Death standing in the
way, suppresseth our desires, and
turns us back, and frighteneth us
from our Fathers presence. We
look up to Christ and the Holy Ci-
ty, as to a precious Pearl in the
bottom of the Sea, or as to a dear
and

and faithfull Friend, that is beyond some dreadfull gulf : Fain we would enjoy him, but we dare not venture ; we fear this dismal *enemy* in the way. He that can recover his health by a pleasant medicine, doth take it without any great reluctancy : But if a leg or an arm must be cut off, or a stone cut out by a painful dangerous Incision, what a striving doth it cause between the contrary passions ? the love of life, and the love of ease ; the fear of death, and the fear of suffering ?

Could we but come to Heaven as easily as innocent *Adam* might have done if he had conquered, what wings would it add to our desires ? Might we be translated as *Henoch*, or conveyed thither in the Chariot of *Elias*, what Saint is there that would not long to see the face and glory of the Lord ? Were it but to go to the top of a
Moun-

Mountain, and there see Christ with *Moses* and *Elias*, in a glimpse of Glory, as did the three Disciples, who would not make haste, and say, *It is good for us to be here*, Matth. 17.1,4. But to travell so chearfully with *Abraham* to the Mount of *Moriab*, to sacrifice an only Son, or with a Martyr to the flames, is a harder task. This is the principal *enmity* of death; it deterreth our desires and thoughts from heaven: and maketh it a far harder matter to us, to long after God, then otherwise it would be: Yea it causeth us to fly from him, even when we truly love him: And where Faith and Love do work so strongly as to overcome these fears, yet do they meet with them as an enemy, and must fight before they overcome.

2. And as this Enemy dulleth our Desires, so doth it consequently cool our Love, as to the exercise,
and

and it hindereth our hope, & much abateth the complacency and Joy, that we should have in the believing thoughts of Heaven: when we should be rejoycing in hope of the glory of God (*Rom. 5.2.*) the face of death appearing to our thoughts, is naturally an enemy to our joy! When we think of the grave, and of dissolution and corruption, and of our long abode in the places of darkness, of our condemned dust and scattered bones, this damps our joyfull thoughts of heaven, if supernatural grace do not make us Conquerors.

But if we might pass from earth to heaven, as from one room to another, what haste should we make in our desires? How joyfully should we think and speak of Heaven? Then we might live in the joy of the Holy Ghost, and easily delight our selves in God, and Comfort would be our daily food.

3. More-

3. Moreover, as our Natural Enemy doth thus occasion the abatement of Desire, and Love, and Joy, so also of our Thankfulness for the Glory that is promised us. God would have more praise from us, if we had more pleasing joyfull thoughts of our inheritance. We should magnifie him from day to day, when we remember how we shall magnifie him for ever. Our hearts would be turned into thankfulness, and our tongues would be extolling our dear Redeemer, & sounding forth his praise whom we must praise for ever, if dreadful Death did not draw a veil, to hide the heavenly glory from us.

4. And thus the dismal face of Death, doth hinder the heavenliness of our Conversation. Our *Thoughts* will be diverted, when our complacency and desire is abated: Our minds will be willinger to grow strange to Heaven, when
Death

Death still mingleth terror in our meditations : Whereas if we could have come to God in the way that was first appointed us, and could be cloathed with glory, without being stript of our present cloathing, by this terrible hand, how familiarly should we then converse above? How readily would our Thoughts run out to Christ? meditation of that Glory would not be then so hard a work: Our hearts would not be so backward to it, as now they are.

5. *Faith* is much hindered, and *Infidelity* much advantaged by Death : Look either to the state of *soul* or *body*, and you will easily perceive the truth of this. The state of a *Soul*, incorporated, we know, by long experience : what kind of apprehensions, volitions, and affections belong to a soul while it acteth in the Body, we feel or understand : But what manner of *knowledg*, *will* or *Love*, what Joy, what

what sorrow, belong to souls that are separated from the Bodies, it is not possible for us now distinctly and formally to conceive. And when men find themselves at a loss about the *manner*, they are tempted to doubt of the *thing* it self. The swarms of irreligious Infidels, that have denied the Immortality and separated existence of the soul, are too full a proof of this: And good men have been haunted with this horrible temptation. Had there been no death, we had not been liable to this dangerous assault. The opinion of the sleeping of the soul, till the Resurrection, is but a step to flat Infidelity; and both of them hence receive their Life, because a soul in flesh, when it cannot conceive to its satisfaction, of the being, state, or action of a separated soul, is the easier drawn to question or deny it.

And in regard of the Body the
dis-

difficulty and tryal is as great: That a Corps resolved into dust; and perhaps first devoured by some other body, and turned into its substance, should be reunited to its soul, and so become a glorified body, is a point not easie for unsanctified nature to believe. When *Paul* preached of the Resurrection, to the learned *Athenians*, some mocked, and others turn'd off that Discourse, *Acts* 17.32. It is no easier to believe the Resurrection of the Body, then the Immortality or separated Existence of the Soul. Most of the world, even Heathens and Infidels do confess the later, but few of them comparatively believe the former. And if sin had not let in Death upon our Nature, this perillous difficulty had been prevented: Then we should not have bin puzzled with the thoughts of either a corrupted Body, or a separated Soul.

6. And

6. And consequently by all this already mentioned, our *Endeavors* meet with a great impediment. If *Death* weaken *Faith*, *Desire*, and *Hope*, it must needs dull our *Endeavors*. The deterred, discouraged soul moves slowly in the way of life: Whereas if *Death* were not in our way, how chearfully should we run towards Heaven? Our thoughts of it would be still sweet, and these would be a powerfull Spring to action? When the *Will* goes with full Sails, the commanded faculty will the more easily follow. We should long so earnestly to be in Heaven, if *Death* were not in the way, that nothing could easily stop us in our course? How earnestly should we pray? How seriously should we meditate and conser of Heaven? and part with any thing to attain it? But that which dulls our *Desires* of the End, must needs be an *Enemy* to

to holy Diligence, and dull us in the use of means.

7. This *Enemy* also doth dangerously tempt us to fall in love with present things, and to take up the miserable Portion of the worldling: when it hath weakened faith, and cooled our desires to the life to come, we shall be tempted to think that its best take such pleasure as may here be had, and feed on that where a sensual mind hath less discouragement. Whereas, if Death did not stand in the way, and darken Heaven to us, and turn back our desires, how easily should we get above these trifles, and perceive the vanity of all below, and how unworthy they are to be once regarded!

8. Moreover it is much long of this *last Enemy*, that *God* is so dishonoured by the *Fears* and droopings of believers. They are but imperfectly yet freed from this
C bondage:

bondage: and accordingly they walk. Whereas if the King of terrors were removed, we should have less of *Fear*, and more of Love, as living more in the sight and sense of Love: And then we should glorifie the God of Love, and appear to the world as men of another world, and shew them the faith and hope of Saints, in the heavenly chearfulness of our lives; and no more dishonour the Lord and our profession, by our uncomfortable despondencies as we do.

9. Moreover it is much long of this *Last Enemy* that many true Christians cannot perceive their own sincerity, but are overwhelmed with doubts and troublesome fears, lest they have not the faith and hope of Saints, and lest the Love of God abide not in them, and lest their hearts are more on earth than Heaven. When they find
 them

themselves afraid of dying, and to have dark amazing thoughts about eternity; and to think with less trouble and fear of earth then of the life to come, this makes them think that they are yet but worldlings, and have not placed their happiness with God: when perhaps it is but the fear of death that causeth these unjust conclusions.

Christian, I shall tell thee more anon, that God may be truly loved and desired by thee, and Heaven may be much more valued then Earth, and yet the natural fears of death that standeth in thy way may much perplex thee, & make thee think that thou art averse from God, when indeed thou art but averse from Death, because yet this Enemy is not overcome.

10. Lastly, this *Enemy* is not the smallest cause of many of our particular sins, and of the apostacie of many hypocrites. Indeed it

is one of the strongest of our temptations. Before man sinned, none could take away his life but God, and God would not have done it for any thing but sin. So that man had no temptation from the malice of enemies, or the pride of Conquerours, or the fury of the passionate, or the power of Tyrants to be afraid of death, and to use any unlawfull means to scape it. An *avoidable* death from the hand of God, he was obliged moderately to fear; that is, to be afraid of sinning lest he die (else God would not have threatened him, if he would not have had him make use of a preventing fear.) But now we have an *unavoidable* death to fear, and also an untimely death from the hand of man by Gods permission: And the fear of these is a powerfull temptation. Otherwise *Abraham* would not have distrustfully equivocated as he did

did to save his life, *Gen.* 20. 11. and *Isaac* after him do the same, when he sojourned in the same place, *Gen.* 26. 7. If the fear of *Death* were not a strong temptation, *Peter* would not have thrice denied Christ, and that after so late a warning and engagement: nor would all his Disciples have forsaken him and fled, *Matth.* 26. 56. Nor would Martyrs have a special reward, nor would Christ have been put to call upon his Disciples, that they *Fear not them that can kill the body*, *Luke* 12. 4. and to declare to men the necessity of *self-deniall* in this point of Life, and that none can be his Disciple, that loves his Life before him, *Matth.* 16. 39. *Luke* 14. 26. He is a Christian indeed that so Loveth God, that he will not sin to save his Life. But what is it that an hypocrite will not do to escape Death? He will equivocate and

forswear himself with the Jesuite
 and Familist: He will forsake not
 only his dearest friend, but Christ
 also and his Conscience. What
 a multitude of the most haynous
 sins are daily committed through
 the fears of death? Thousands
 where the Inquisition ruleth are
 kept in Popery by it: And thou-
 sands are kept in Mahometanism
 by it: Thousands are drawn by it
 to betray their Countries; to de-
 ny the truth; to betray the Church
 and cause of Christ; and finally to
 betray their souls unto perdition:
 some of them presume to deny
 Christ wilfully, because that *Peter*
 had pardon that denyed him
 through surprize, and through in-
 firmity: But they will not Repent
 with *Peter*, and die for him after
 their repentance. He that hath
 the power of an Hypocrites life,
 may prescribe him what he shall
 believe and do; may write him
 down

down the Rule of his Religion, and tell him what changes he shall make, what oaths he shall take, what party he shall side with, and command him so many sins a day, as you make your horse go so many miles. Satan, no doubt, had much experience of the power of this temptation, when he boasted so confidently of it against Job (2. 4.) *Skin for skin, and all that a man hath he will give for his life:* And its true, no doubt, of those that love nothing better then their lives. Satan thought that the fear of Death would make a man do any thing; And of too many he may boldly make this boast [*Let me but have power of their Lives, and I will make them say any thing, and swear any thing, and be for any cause or party, and do any thing against God or man.*] When lesser matters can do so much, as common sad experience sheweth us,

no wonder if the fear of death can do it.

In brief, you may see by what is said, that *Death* is become an Enemy to our Souls, by being first the *Enemy* of our Natures: The Interest of our Bodies works much on our Souls, much more the Interest of the whole man. The principle of self-love was planted in Nature in order to self-preservation, and the government of the world: Nature doth necessarily abhor its own destruction. And therefore this destruction standing in the way, is become an exceeding great hindrance to our affections, which taketh them off from the life to come.

1. It is a very great hindrance to the Conversion of those that are yet carnal, imprisoned in their unbelief. It is hard to win their hearts to such a state of Happiness, that cannot be obtained

ed but by yielding unto death?

2. And to the truly godly it is naturally an impediment, and a great temptation in the points before expressed: And though it prevail not against them, it exceedingly hindereth them. And thus I have shewed you, that Death is an Enemy, further then, I doubt, the most consider of.

If the unbeliever shall here tell me, that Death is not the fruit of sin, but natural to man, though he had never sinned, and therefore that I lay all this on God: I answer him, that Mortality, as it signifyeth a *posse mori*, a natural capacity of dying, was naturall to us in our innocency: or else Death could not be threatened as a penalty: And if I grant as much of a naturall disposition in the Body to a dissolution, if not prevented by a Glorifying change, it will no whit advantage their impi-

ous cause. But withall man was then so far *Immortall*, as that he had a *posse non mori*, a naturall capacity of not dying; and the *morietur vel non morietur*, the actuall event of Life or Death, was laid by the Lord of Life and Death, upon his obedience or disobedience. And man having sinned, Justice must be done, and so we came under a *non posse non mori*, an impossibility of escaping death (ordinarily,) because of the peremptory sentence of our Judge: But the day of our deliverance is at hand, when we shall attain a *non posse mori*, a certain consummate Immortality, when the last Enemy Death shall be destroyed: And how that is done I shall next enquire.

SECT.

 SECT. II.

YOU have seen the ugly face of *Death*; you are next to see a little of the *Love* of our great *Redeemer*. You have heard what sin hath done: you are next to hear what *Grace* hath done, and what it *will* do. You have seen the strength of the *Enemy*: you are now to take notice of the *vi-ctory* of the *Redeemer*, and see how he conquereth all this strength.

1. The *Beginning* of the conquest is in *this world*: 2. The *perfection* will not be till the day of *Resurrection*, when this *Last Enemy* shall be destroyed.

3. *Meritoriously* Death is conquered by Death. The Death of sinners, by the Mediators Death. Not that he intended in his *Meri-*

torious

torious work, to save us from the
 stroke of death by a prevention;
 but to deliver us from it after by a
 Resurrection. For since by man came
 death, by man also came the Resurre-
 ction from the dead, 1 Cor. 15. 21.
 Forasmuch as the children were par-
 takers of flesh and blood, he also him-
 self likewise took part with them;
 that he might destroy him through
 death, that had the power of death,
 that is the Devil; and deliver them
 who through fear of death were all
 their life time subject unto bondage,
 Heb. 2. 14, 15. Satan as Gods Ex-
 ecutioner, and as the prosperous
 tempter; is said to have had the
 power of death: The fears of this
 dreadfull Executioner are a con-
 tinuall bondage, which we are lya-
 ble to through all our lives, till we
 perceive the deliverance which the
 Death of the Lord of Life hath
 purchased us. 1. By Death Christ
 hath satisfied the Justice that was
 armed

armed by sin against us. 2. By *Death* he hath shewed us, that Death is a tolerable Evil, and to be yielded to in hope of following life.

2. *Actually* he conquered *Death* by his Resurrection. This was the day of Grace's triumph : This day he shewed to Heaven, to Hell, and to Earth, that Death was conquerable ; yea that his personal Death was actually overcome. The blessed souls beheld it to their Joy, beholding in the Resurrection of their Head, a virtual resurrection of their own Bodies. The Devils saw it, and therefore saw that they had no hopes of holding the Bodies of the Saints in the power of the grave. The damned souls were acquainted with it, and therefore knew that their sinfull bodies must be restored to bear their part in suffering. The Believing Saints on earth perceive it, and therefore see that their bonds are broken,
and

and that to the righteous there is hope in death; and that our Head being actually risen, assureth us that we shall also Rise. For if we believe that Jesus dyed and Rose again; even so them also which sleep in Jesus, will God bring with him; 1 Thes. 4. 14. And as Christ being raised from the dead, dyeth no more, death hath no more dominion over him: So shall we Rise and die no more. This was the beginning of the Churches Triumph. This is the day that the Lord hath made (even the day which the Church on Earth must celebrate, with joy and praise, till the day of our Resurrection) We will be glad and rejoice therein, Psalm 118. 24. The Resurrection of our Lord hath

1. Assured us of the consummation of his satisfaction.
2. Of the truth of all his Word, and so of his promises of our Resurrection.
3. That Death is actually conquered,

ed, and a Resurrection possible.
 4. That believers shall certainly Rise, when their Head and Saviour is Risen, to prepare them an everlasting Kingdom, and to assure them, that thus he will Raise them at the last. A bare promise would not have been so strong a help to faith, as the actual Rising of Christ, as a pledge of the performance. *But now Christ is Risen and became the first fruits of them that sleep.* 1 Cor. 15. 20. *For because he Liveth, we shall live also,* John 14. 19.

3. The next degree of destruction to this *Enemy*, was by the gift of his Justifying and Sanctifying grace. Four special benefits were then bestowed on us, which are Antidotes against the *Enmity* of Death. 1. One is, the gift of Saving Faith, by which we look beyond the grave, as far as to eternity. And this doth most powerfully

ly

ly disable Death to terrifie and discourage us; and raiseth us above our Natural fears, and sheweth us (though but in a glass) the exceeding eternal weight of glory which churlish Death shall help us to. So that when the eye of the unbeliever looketh no further then the grave, believing souls can enter into Heaven, and see their glorified Lord, and thence fetch Love, and Hope, and Joy, notwithstanding the terrors of interposing death. The eye of Faith foreseeth the salvation ready to be revealed in the last time, and causeth us therein greatly to rejoyce, though now for a season (if need be) we are in heaviness through manifold temptations. And so victorious is this Faith against all the storms that do assault us, that the tryal of it, though with fire, doth but discover that it is much more precious then Gold that perisheth, and it shall be found unto praise and honour,

now, and glory at the appearing of
Jesus Christ; whom having never
 seen in the flesh we Love, and though
 now we see him not, yet believing we
 rejoyce with unspeakable glorious joy;
 1 Pet. 1. 5, 6, 7, 8, 9. and shall shortly
 receive the end of our Faith, the sal-
 vation of our souls. Thus Faith,
 though it destroy not Death it self,
 destroyeth the malignity and enmi-
 ty of death: while it seeth the
 things that are beyond it, and the
 time when death shall be destroyed,
 and the Life where death shall be
 no more. Faith is like *David's* three
 mighty men, that brake through
 the host of the *Philistines*, to
 fetch him the waters of *Bethlehem*,
 for which he longed, 2 Sam. 23.
 15, 16. When the thirsty soul saith,
*O that one would give me drink of
 the waters of Salvation!* Faith
 breaks through death which stand-
 eth in the way, and fetcheth these
 living waters to the soul. We may
 say

say of death, as it is said of the world, 1. John 5. 4, 5. Whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our Faith: who is he that overcometh, but he that believeth? &c. For greater is he that is in us, then he that is in the world: 1 John 4. 4. The believing Soul foreseeing the day when Death shall be swallowed up in Victory, may sing beforehand the triumphing song, O Death, where is thy sting? O grave where is thy Victory? 1 Cor. 15. 54, 55. For this cause we faint not; though our outward man perish, our inward man is renewed day by day: For our light affliction (though it reach to death) which is but for a moment, worketh for us a far more exceeding eternall weight of glory; while we look not at the things that are seen, but at the things which are not seen: for the things which are seen are temporall

perall (and therefore not worthy to be looked at) *but the things that are not seen are eternal*, and therefore more prevalent with a believing Soul, then either the enticing pleasures of sin for a season, or the light and short afflictions, or the death that standeth in our way, 2 Cor. 5. 16, 17, 18. Heb. 11. 24, 25, 26.

2. A second Antidote against the Enmity of Death, that is given us at the time of our Conversion, is, *The Pardon of our sins, and Justification of our persons, by the blood and merits of Jesus Christ*. When once we are forgiven, we are out of the reach of the greatest terror, being saved from the *second death*; Though we must feel the *killing stroke*, we are delivered from the *damning stroke*. Yea more then so, it shall *save* us by *destroying* us: It shall let us into the glorious presence of our Lord,
by

by taking us from the presence of our mortal friends: It shall help us into *Eternity*, by cutting off our *Time*. For in the hour that we were justified, and made the *Adopted sons of God*, we were also made the *Heirs of Heaven*, even *Cob heirs with Christ*, and shall be *glorified with him*, when we have *suffered with him*, Rom. 8. 17.

As Death was promoting the Life of the world, when it was killing the Lord of Life himself: So is it hastening the deliverance of *believers*, when it seems to be undoing them. No wonder if Death be that mans terror, that must be conveyed by it into Hell, or that imagineth that he shall perish as the beast: But to him that knows it will be his passage into Rest, and that Angels shall convey his Soul to Christ, what an Antidote is there ready for his faith to use, against the enmity and excess of fears? Hence
faith

faith proceedeth in its triumph,
 1 Cor. 15. 56, 57. *The sting of death is sin, and the strength of sin is the Law: But thanks be to God that giveth us the victory through our Lord Jesus Christ.* Let him inordinately fear death, that is loth to be with Christ, or that is yet the heir of death eternall: Let him fear that is yet in the bondage of his sin, and in the power of the prince of darkness, and is not by Justification delivered from the curse: But joy and holy triumph are more seemly for the Justified.

3. A third Antidote against the Enmity of death, is the *Holiness of the soul*: By this the *Power of sin is mortified*; and therefore the fears of death cannot actuate and use it, as in others they may do: By this the Interest of the flesh is cast aside as nothing, and the flesh it self is crucified with Christ: and there-

therefore the destruction of the flesh will seem the more tolerable, and the fears of it will be a less temptation to the Soul. By this we are already crucified to the world, and the world to us: and therefore we can more easily leave the world: We now live by another Life then we did before; being dead in our selves, our life is hid with Christ in God; and being crucified with Christ, we now so Live, as that it is not we, but Christ Liveth in us: the life which we Live in the flesh is by the faith of the Son of God that hath loved us, Gal. 2. 20. The things that made this life too dear to us, are now as it were annihilated to us; and when we see they are Nothing, they can do nothing with us. Sanctification also maketh us so weary of sin, as being our hated enemy, that we are the more willing to die, that it may die that causeth us to die,
And

And especially, the Holy Ghost, which we then receive, is in us a Divine and heavenly Nature, and so inclineth us to God and Heaven. This Nature principally consisteth in the superlative Love of God. And Love carryeth out the Soul to the beloved. As the Nature of a prisoner in a dungeon carryeth him to desire Liberty and light; so the Nature of a holy Soul in flesh, inclineth it to desire to be with Christ. As Love maketh husband and wife, and dearest friends to think the time long while they are asunder, so doth the Love of the Soul to God. How fain would the holy loving Soul behold the pleased face of God, and be glorified in the beholding of his glory, and live under the fullest influences of his Love! This is our conquest over the Enmity of death. As strong as Death is, Love is stronger, *Eccles. 8. 6, 7. Love is strong*

strong as death — the coales thereof
 are coales of fire, a most vehement
 flame (which will not by the terri-
 ble face of death be hindered from
 ascending up to God.) Many wa-
 ters cannot quench Love, neither can
 the floods drown it: if a man would
 give all the substance of his house
 for Love (that is, to bribe it and
 divert it from its object) it would
 utterly be contemned. If the Love
 of David could carry Jonathan to
 hazzard his life and deny a King-
 dom for him, and the Love of Da-
 vid to Absalom made him wish that
 he had dyed for him, and the Love
 of friends, (yea lustfull love) hath
 carryed many to cast away their
 lives; no wonder if the Love of
 God in his Saints prevail against
 the fear of death. The power of
 holy Love made Moses say, Else
 let my name be blotted out of the
 book of life. And it made Paul
 say, that he could wish that he were
 accursed

accursed from Christ, for his brethren and kindred according to the flesh.] Rom. 9. 3. And doubtless he felt the fire burning in his breast, when he broke out into that triumphant challenge, Rom. 8. 35, 36. to the end, [Who shall separate us from the love of God? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? (As it is written, For thy sake we are killed all the day long; we are counted as Sheep to the slaughter.) Nay in all this we are more than Conquerours through him that loved us: For I am perswaded that neither death, nor life, nor Angels, nor Principalities, nor Powers, nor things present, nor things to come, nor height, nor depth, nor any other Creature, shall be able to separate us from the love of God; which is in Christ Jesus our Lord.] You see here what it is that conquereth the enmity of

D death,

death, in our sanctification; even that powerfull love of God that is then given us, which will go to him through the most cruel death.

4. A fourth Antidote that is given us by Christ, against the Enmity of Death, is the *Holy Ghost*, as he is the *Comforter* of the Saints. He made it his work to corroborate and confirm them: As sin hath woven calamities into our lives, and filled us with troubles, and griefs, and fears; so Christ doth send his spirit to undo these works of Satan, and to be a *Comforter* as well as a *Sanctifier* to his members. As the *Sanctifying* Spirit striveth against the *enticing* *sinfull* flesh, so the *Comforting* Spirit striveth against the *troubling* flesh; as also against the *persecuting*, as well as the *tempting* world, and the *teasing* as well as the *tempting* Devil. And greater is he that is in us, then he that

that is in the world, 1 John 4:4. The Spirit of Christ overcomes the *disquieting* as well as the *tempting* Spirit: But with some difference, because our *comforts* are not in this life so necessary to us as our *Holiness*: Joy being part of our Reward, is not to be expected certainly or constantly, in any high degree, till we come to the state of our Reward: And therefore though the Holy Ghost will carry on the work of *Sanctification*, universally, constantly and certainly in the Elect; yet in many of them his *Comforting* work is more obscure, and interrupted: And yet he is a Conquerour here. For his works must be judged of in reference to their ends: And our *comfort* on earth is given us for our encouragement in holy wayes, that we be not stopt or diverted by the fear of enemies; and also to help on our love to God, and to quick-

en, us in thanks, and praise, and draw up our hearts to the life to come, and make us more serviceable to others: And such a measure of comfort we shall have as conduceth to these ends, and is suitable to our present state, and the employment God hath for us in the world, if we do not wilfully grieve our Comforter, and quench our joyes.

So that when Death and the Grave appear before, and our *flesh* is terrified with the sight of these *Anakims*, and saith, [*We are not able to overcome them*] and so brings up an evil report upon the promised Land, and casts us sometime into murmuring, lamentation and weakning-discouragements, yet doth the Holy Ghost cause *Faith* and *Hope* (as *Caleb* and *Josua*) to still the soul, (*Numb. 13.*) and causeth us to contemn these Gyants, and say [*Let us go up and possess*

possess it, for we are well able to overcome it.] Ver. 30. The Comforting Spirit sheweth us *his* death that conquered death, (Heb. 2. 14, 15.) even the Cross on which he triumphed openly ; when he seemed to be conquered, Col. 2. 15. He sheweth us the glorious Resurrection of our Head, and his promise of our own Resurrection : He sheweth us our glorified Lord ; to whom we may boldly and confidently commend our departing souls, Acts 7. 59. And he sheweth us the Angels that are ready to be their Convoy : And he maketh all these Considerations effectual, and inwardly exciteth our Love and heavenly desires, and giveth us a triumphing Courage and Consolation : So that *Death* doth not encounter us alone, and in our own strength, but finds us armed and led on by the Lord of life, who helps us by a sling and

stone to conquer this *Goliath*. If a draught of Wine, or some spiritfull reviving liquor can take off fears and make men bold; what then may the Spirit of Christ do by his powerfull encouragements and comforts on the soul? Did we but see Christ or an Angel standing by our sick-beds, and saying [*Fear not: I will convey thy soul to God: this day shalt thou be with me in Paradise.*] What an unspeakable comfort would this be to a dying man? Why, the Spirit is Christs Agent here on earth: and what the Spirit speaks, Christ speaks: And therefore we may take its comforting words, as spoken to us by Christ himself; who spoke the like to the penitent Thief, to shew believers the virtue of his Cross, and what they also may expect from him in their extremity. And our Physitian is most wise, and keeps his Cordials for a fainting time:

time: The Spirit useth to sustain and comfort us most, in our greatest necessities. We need not comforts against death, so much in the time of prosperity and health, as when Death draws near. In health we have ordinarily more need of quickning then of comforting: and more need to be awakened from security to a due preparation for death, then to be freed from the terrible fore-thoughts of it: though inordinate fears of Death be hurtfull to us, security and deadness hurt us more. And therefore the Spirit worketh according to our necessities: And when Death is neere, and like to be most dreadful, he usually giveth the liveliest sense of the Joyes beyond it, to abate the enmity, and encourage the departing soul. And if the comfort be but small, it is precious, because it is most pure, as being then mixed with no carnal joyes.

and because it is most *seasonable* in so great a strait. If we have no more but *meer support*, it will be yet a precious mercy. And thus I have done with the third degree of the destruction of Deaths Enmity, by these four Antidotes, which we receive at our Conversion, and the Consequents thereof.

4. The fourth degree of this Enemies destruction is, by *it self*, or rather by Christ at the time, and by the means of death, which contrary to its nature, shall advantage our felicity. When Death hath done its worst, it hath half killed it self in killing us: It hath then dismissed our imprisoned souls, and ended even our fears of death, and our fears of all the evils of this life. It hath ended our cares, and griefs, and groans. It hath finished our work, and ended all our weariness and trouble. And more then this, it ends our sinning,

sinning, and so destroyeth that which caused it, and that which the inordinate feares of it self, had caused in us. It is the time when sin shall gasp its last, and so far our Physitian will perfect the cure; and our greatest enemy shall follow us no further. It is the door by which the soul must pass to Christ in Paradise.

If any Papist shall hence plead that therefore all men must be perfect without sin before death, or else go to Purgatory to be cleansed, because as we die, so Christ will find us: or if they ask, How death can perfect us? I answer them: It is Christ our Physitian that finisheth the cure, and Death is the time in which he doth it. And if he undertake then to do it, it concerns not us to be too inquisitive, how he doth it. What if the patient understand not how blood letting cureth the infection.

And blood that is left behind? must he therefore plead against his Physitian, and say, It will not be done, because he knoweth not how its done? We feel that here we have our sinfull imperfections: we have for all that a promise that we shall be with Christ, when death hath made its separation; and we are assured that no sin doth enter there. And is not this enough for us to know?

But yet I see not, why the difficulty of the Objection should trouble us at all. Death doth remove us from this sinfull flesh, and admits the soul into the sight of God. And in the very instant of its remove, it must needs be perfected, even by that remove, and by the first appearance of his blessed face. If you bring a candle into a dark room, the access of the light expelleth the darkness, at the same instant: And you cannot.

not say that they consist together one moment of time. So cold is expelled by the approach of heat. And thus when death hath opened the door, and let us into the immortal light, neither before nor after, but in that instant all the darkness & sinful imperfections of our souls are dissipated. Throw an empty Bottle into the Sea, and the emptiness ceaseth by the filling of the water; neither before nor after, but in that instant.

If this should not satisfie any, let it satisfie them, that the Holy Ghost in the instant of death can perfect his work.

So that we need not assert a perfection on earth, (which on their grounds, must be the case of all that will escape Hell and Purgatory;) nor yet any Purgatory torments after death; for the deliverance of the soul from the relicts of sin; seeing at the instant
of.

of death, by the the spirit, or by the deposition of the flesh, or by the sight of God, or by the sight of our glorified Redeemer, or by all, this work will be easily and infallibly accomplished.

5. The last degree and perfect conquest will be at the Resurrection. And this is the victory that is mentioned in my Text. All that is fore-mentioned doth abate the enmity, and conquer death in some degree: But the enmity, and the enemy it self is conquered at the Resurrection, and not till then. And therefore Death is the last enemy to be destroyed. The Body lieth under the penal effects of sin, till the Resurrection. And it is penal to the soul to be in a state of separation from the Body, though it be a state of glory that its in with Christ: For it is deprived of the *fulness* of glory, which it shall attain at the Resurrection,

rection, when the whole man shall be perfected and glorified together. Then it is that the Mediators work will be accomplished, and all things shall be restored; All that are in the graves shall hear the voice of the Son of God and shall come forth, John 5. 28. For this is the Fathers will that sent him, that of all that he hath given him, he should lose nothing, but should raise it up at the last day, John 6. 39, 40. We have hope towards God, that there shall be a Resurrection of the dead, both of the just and unjust, Acts 24. 15. As by man came death, so by man came also the Resurrection from the dead, 1 Cor. 15. 21. Then shall there be no more death, nor sorrow, nor crying, nor pain, Rev. 21. 4. No more diseases, or fears of death, or grave, or of corruption. No terrible enemy shall stand betwixt us and our Lord, to frighten our hearts from looking

looking towards him. O what a birth-day will that be! when Graves shall bring forth so many millions of sons for Glory! How joyfully will the soul & body meet, that were separated so long? Then sin hath done its worst, and can do no more! Then Christ hath done all, and hath no more to do, as our Redeemer, but to justify us in judgement, and give us possession of the joy that he is preparing. And then he will deliver up the Kingdom to the Father.

If you expect now that I should give you Reasons why Death is the last Enemy to be destroyed, though much might be said from the nature of the matter, the Wisdom and Will of God shall become instead of all other Reasons, being the fountain and the sum of all. He knows best the Order that is agreeable to his Works and Ends,

to,

to his honour, and to our good :
and therefore to his Wisdom we
submit, in the patient expectance
of the accomplishment of his pro-
mises.

SECT. III.

Use 1. **I** Now come to shew you
the Usefulness of this
Doctrine for the further Informa-
tion of our understandings, the
well ordering of our hearts, and
the reforming of our lives. And
first, you may hence be easily re-
solved, *Whether Death be truly*
penal to the godly? which some have
been pleased to make a Controver-
sie of late : though I am past
doubt; but the hearts of those
men do apprehend it as a punish-
ment, whose tongues and pens do
plead for the contrary. *Dust thou*

art, and to dust shalt thou return,
 was part of the sentence palt on
Adam and all his posterity; which
 then proved it a punishment, and
 it was not remitted to *Adam*, that
 at the same time had the promise
 of a Redeemer, nor is it remitted
 to any of us all. Were it not for
 sin, God would not inflict it; who
 hath sworn that he takes no plea-
 sure in the death of sinners; And
 that he afflicts not willingly, nor
 grieves the sons of men. But my
 text it self decides the Contro-
 versie: Sin and punishment are
 the evils that Christ removeth;
 And if death were no punishment
 (as it is no sin,) how could it be an
 Enemy, and the last enemy to be de-
 stroyed by the Redeemer? when
 we feel the Enmity before describ-
 ed against our souls, and also know
 its Enmity to our bodies, we can-
 not think that God would do all
 this, were it not for sin: esp. cia-
 ly;

ly when we read, that death passeth upon all, for that all have sinned, Rom. 5. 11, 12. and that death is the wages of sin, Rom. 6. 23. Though Christ do us good by it, that proveth it not to be no punishment : For castigatory punishments are purposely to do good to the chastised. Indeed we may say, *O Death, where is thy sting?* because that the mortal evil to the Soul is taken out; and because we foresee the Resurrection by faith, when we shall have the victory by Christ. But thence to conclude that Death hath no sting now to a believer, is not only besides, but against the text; which telling us that the sting of death is sin, and that the strength of sin is the Law, doth inform us, that Death could not kill us, and be Death to us, if sin gave it not a sting to do it with: as sin could not oblige us to this punishment, if

if the threatening of the Law were not its strength. But Christ hath begun the conquest, and will finish it.

SECT. IV.

Use 2. **F**ROM all this Enmity in Death, we may see what it is that sin hath done, and consequently how vile and odious it is, and how we should esteem and use it. Sin hath not only forfeited our Happiness, but laid those impediments in the way of our recovery, which will find us work, and cause our danger and sorrow while we live. And Death is not the least of these impediments. O foolish man, that still will love such a mortal Enemy! If another would rob them but of a groat, or defame them, or deprive

prive them of any accommodation,
 how easily can they hate them,
 and how hardly are they reconciled
 to them ? But sin depriveth
 them of their lives, and separates
 the soul and body asunder, and
 forfeiteth their everlasting happi-
 ness, and sets death betwixt them
 and the Glory that is purchased by
 Christ, and yet they love it, and
 will not leave it. Though God
 have made them, and do sustain
 them, and provide for them, and all
 their hope and help is in him, they
 are not so easily drawn to love
 him ; And yet they can love the
 sin that would undo them. Though
 Christ would deliver them, and
 bring them to everlasting blessed-
 ness, and hath assumed flesh, and
 laid down his life, to testify his
 Love to them, yet are they not ea-
 sily brought to love him ; but the
 sin that made them enemies to
 God, and hath brought them so
 near

near to everlasting misery, this they can love, that deserves no love. A Minister or other friend that would draw them from their sin to God, and help to save them, they quarrel against, as if he were their enemy : but their foolish companions, that can laugh and jest with them at the door of Hell, and clap them on the back, and drive away the care of their salvation, and harden them against the fear of God, these are the only acceptable men to them. O Christians, leave this folly to the world, and do you judge of sin by its sad effects. You feel (if you have any feeling in you) in some measure, what it hath done against your Souls! the weakness of your faith and love, the distance of your hearts from God, your doubts and troubles tell you that it is not your friend : You must shortly know what it will do to
your

your bodies. As it keeps them in pain, and weariness, and weakness, so it will ere long deliver them up to the jaws of death; which will spare them no more then the beasts that perish. Had it not been for sin, we should have had no cause to fear a dissolution; nor have had any use for a coffin or a winding-sheet, nor been beholden to a grave, to hide our carcases from the sight and smell of the living. But as *Henoch* and *Elias* were translated when they had walked with God, even so should we: as *those shall that are alive and remain at the coming of Christ, shall be caught up together in the clouds, to meet the Lord in the air; and so shall they ever be with the Lord,* 1 Thes. 4. 17.

Use sin therefore as it will use you. Spare it not, for it will not spare you. It is your murderer, and the murderer of the world:

Use

Use it therefore as a murderer should be used. Kill it before it kills you; and then though it kill your bodies, it shall not be able to kill your souls; and though it bring you to the grave, as it did your Head, it shall not be able to keep you there. If the thoughts of death, and the grave, and rottenness be not pleasant to you, let not the thoughts of sin be pleasant. Hearken to every temptation to sin, as you would hearken to a temptation to self-murder: And as you would do if the Devill brought you a knife, and tempted you to cut your throat with it; so do when he offereth you the bait of sin. You love not Death: Love not the cause of Death. Be ashamed to stand weeping over a buried friend, and never to weep over a sinning or ungodly friend, nor once to give them a compassionate earnest exhortation, to save their Souls.

Souls. Is it nothing to be *dead in sins and trespasses*? Ephes. 2. 1, 5. Col. 2. 13. Yea, it is a worse Death then this, that is, *the wages of sin, and the fruit which it brings forth*, Rom. 6. 21, 23. & 7. 5. Surely God would never thus use mens bodies, and forsake them soul and body for ever, if sin were not a most odious thing; what a poyson is this that kils so many millions, and dammeth so many millions, and cannot be cured but by the blood of Christ! that killed our Physitian that never tasted it, because he came so near to us! O unbelieving stupid souls, that smart and sin, and groan and sin, and weep and lament our bodily sufferings, and yet sin still! that fear a grave and fear not sin! that have heard, and seen, and felt so much of the sad effects, and yet sin still, *Psalms 78. 32.* Alas that murderers should be so common, and that
we

we should be no wiser, when we have paid so dear a price for wisdom!

SECT. V.

Use 3. FROM the Enmity of Death we may further learn, that *Man hath now a need of Grace for such exceeding difficulties, which were not before him in his state of innocency.* Though *Adam* was able to have obeyed perfectly, without sin; and had Grace sufficient to have upheld him, and conquered temptations, if he had done his part, which by that Grace he might have done; yet whether that Grace was sufficient to the works that we are called to, is a doubt that many have been much troubled with. It is certain that he was able to have done any thing

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thing, that was suitable to his present state, if it were commanded him: And it is certain that much that is now our duty, would have been unsuitable to his state. But whether it belonged to his perfection, to be able and fit for such duties (that were then unsuitable to him) on supposition they had been *suitable* and *duties*; this is the difficulty: which some make use of to prove that such works cannot now be required of us, without suitable help, because we lost no such grace in *Adam*. But this need not trouble us: For 1. Though *Adam* was put on no such difficulty in particular, as to encounter death; yet the perfect obedience to the whole Law; required a great degree of internall Habitual holiness: and to determine the case, whether our particular difficulties, or his sinless perfect obedience, required *greater* strength

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and help, is a matter of more difficulty then use. For 2. It is but about the *Degrees* of Holiness in him and us, and not about the *Kind*, that the difficulty lieth. For it is the same *End* that he was created for and disposed to by Nature, and that we are redeemed for and disposed to supernaturally.

But yet it is worthy our observation, what a difficulty sin hath cast before us in the way of life, which *Adam* was unacquainted with: that so we may see the nature of our works, and the excellency of the Redeemers grace. *Adam* was but to seek the continuance of his life, and a translation to Glory, without the terrors of interposing death: He was never called to prepare to die; nor to think of the state of a separated Soul; nor to mind, and love, and seek a glory to which there

there is no (ordinary) passage but by *death*. This is the difficulty that sin hath caused, against which we have need of the special assistance, of the example, and doctrine, and promise, and Spirit of the Redeemer. *Adam* was never put to study how to get over this dreadful gulf. The threatening of death was to raise such a fear in him as was necessary to prevent it: But those fears did rather hold him closer to the way of life, then stand between him and life to his discouragement. But we have a death to fear that *must* be suffered, that *cannot* be avoided. The strange condition of a separated soul (so unlike to its state while resident in the body) doth require in us, a *special Faith* to apprehend it, and a *special revelation* to discover it. To desire, and love, and long for, and labour after such a time as this, when one part

of us must lie rotting in the grave, and the separated Soul must be with Christ alone till the Resurrection, and to believe and hope for that Resurrection, and to deny our selves, and forsake all the world, and lay down our lives when Christ requireth it, by the power of this faith and hope, this is a work that innocent *Adam* never knew: This is the high employment of a Christian. To have our hearts and conversations in Heaven, (*Matth.* 6. 21. *Phil.* 3. 20.) when Death must first dissolve us, before we can possess it, here is the noble work of faith.

SECT.

SECT. VI.

Use 4. **M**oreover this En-
 mity of Death
 may help us to understand the rea-
 son of the sufferings and Death
 of Christ. That he gave his life
 a Ransome for us, and a Sacrifice
 for sin, and so to make satisfacti-
 on to the offended Majesty, is a
 truth that every Christian doth
 believe. But there was another
 reason of his death, that all of
 us do not duely consider of, and
 improve to the promoting of our
 Sanctification as we ought. Death
 is so great an Enemy, as you
 have heard, and so powerfull to
 deter our hearts from God, and
 dull our desires to the heavenly
 felicity, that Christ was fain to
 go before us, to embolden the
 hearts

hearts of believers to follow him:
 He suffered Death (with the rest
 of his afflictions) to shew us that
 it is a tolerable evil : Had he not
 gone before and overcome it, it
 would have detained us its Cap-
 tives : Had he not merited and
 purchased us a blessed Resurre-
 ction, and opened heaven to all
 believers, and by Death overcome
 him that had the power of death (as
 Gods executioner): that is, the De-
 vil, we should all our life time have
 been still subjected unto bondage
 by the fears of Death, *Heb. 2. 14.*
 But when we see that Christ hath
 led the way, as the victorious
 Captain of our Salvation, and that
 he is *made perfect by sufferings*
 (in his advancement unto glory)
 and that *for the sufferings of death*
 (which by the grace of God he tast-
 ed for every man) he is crowned
 with glory and honour, *Heb. 2. 9, 10.*
 this puts a holy valour into the
 soul,

soul, and causeth us cheerfully to follow him. Had *we* gone *first*, and the task of conquering Death been ours, we had been overcome. But he that hath led us on, hath hew'd down the enemy before him, and first prepared us the way, and then called us to follow him, & to pass the way that he hath first made safe, and also shewed us by his example that it is now made passable. For it was one in *our Nature*, that calleth us his Brethren, that took not the nature of Angels, but of the seed of Abraham, that is one with us, as the Sanctifier and the sanctified are, and to whom as children we are given, Who hath passed through Death and the Grave before us, and therefore we may the boldier follow him, Heb. 2. 11, 12, 13. 16. *Being found in fashion as a man, he humbled himself, and became obedi-*

ent unto death, even the death of the Cross, and therefore God hath highly exalted him, and given him a name above every name, Phil. 2. 8, 9. Hereby he hath shewed us that Death is not so dreadfull a thing, but that voluntary obedience may and must submit unto it. As *Abrahams* faith and obedience was tryed, in the offering up his Son to death, at Gods command: so the children of *Abraham* and the heirs of the promise, must follow him in offering up themselves, if God require it, and in submitting to our natural death (for that he doth require of all.) Examples work more then bare precepts: and the Experiments of others, do take more with us then meer directions. It satisfieth a sick man more to read a Book of Medicinal Observations, where he meets with many that were in
his

his own case, and finds what cured them, then to read the *Praxis* or medicinall receipts alone. It encourageth the patient much, when the Physitian tells him, [I have cured many of your disease, by such a medicine, nay I was cured thus of the same my self.] So doth it embolden a believer to lay down his Life, when he hath not only a promise of a better life, but seeth that the promiser went that way to Heaven before him. O therefore let us learn and use this choice remedy, against the immoderate fear of Death! Let Faith take a view of him that was dead and is alive, that was buried and is risen, that was humbled and is now exalted! Think with your selves, when you must think of dying, that you are but following your Conquering Lord, and going the way that he hath gone before you, and suffering what he under-

went and conquered : And therefore though you walk through the valley of the shadow of death, resolve that you will fear no evil, *Psal.* 23. 4. And if he call you after him, follow him with a Christian boldness ; As *Peter* cast himself into the Sea, and walkt on the waters, when he saw Christ walk there, and had his command ; so let us venture on the jaws of death, while we trace his steps, and hear his encouraging commands and promises, *John* 21. 7. *Mat.* 14. 28, 29.

SECT.

SECT. VII.

Use 3. **M**oreover from this Doctrine we may be informed, of the mistakes of many Christians, that think they have no saving grace, because they are afraid of dying, and because these fears deter their souls from desiring to be with Christ: And hence they may perceive that there is another cause of these distempers, even the Enmity of Death that standeth in the way. You think that if you had any Love to Christ, you should more desire to be with him; and that if your treasure were in heaven, your hearts would be more there; and that if you truly took it for your felicity, you could not be so unwilling to be removed to it; for

for no man is unwilling to be happy, or to attain his end. But stay a little, and better consider of your Case. Is it Christ that your heart is thus averse to, or is it only *Death* that standeth in the way? You are not, I hope, unwilling to see the face of God, nor unwilling to be translated from earth to heaven, but unwilling to *die*. It is not because you love the creature better then the Creator, but because you are afraid of *Death*. You may love God, and long to be perfected in holiness, and to see his Glory, and to have the most near Communion with him, and yet at the same time you may fear this Enemy that standeth in your way: I mean not only the *Pain* of death, but principally the dissolution of our natures, and the separation of the soul from the body, and its abode in a separated state, and the bodies
abode

abode in dust and darkness.

Grace it self is not given us to reconcile us to corruption, and make *death as death* to seem desirable, but to cause us patiently to *bear* the evil, because of the good that is beyond it. It is not our *duty* to love *death as death*. Had it not been naturally an evil to be dreaded and avoided, God would not have made it the matter of his threatening; nor would it have been a fit means to restrain men from transgression. To threaten a man with a benefit as such, is a contradiction. Enquire therefore into your hearts, whether there be not a belief of heaven, a love to God, a desire to enjoy and please him, even while you draw back and seem to be averse? and whether it be not only a loathsomeness to *die*, and not a loathsomeness to *be with Christ*?

For the fuller discovery of this,

(be-

(because I find that our comfort much dependeth on it) I shall try you by these following Questions.

Quest. 1. *What is it that is ungrateful to you in your meditations of your change? Is it God and heaven, or is it Death?* If it be only Death, it seems it is not the want of Love to God, and heaven, that causeth your averfness: If it be God himself that is ungratefull to your thoughts, is it because you desire not his nearer presence, or communion with him in the state of glory? or is it only because you fear lest you have no interest in his Love, and shall not attain the blessedness which you desire? If it be the first, I must confess it proves a graceless soul, and signifieth the want of Love to God. But if it be the latter only, it may stand with grace: For Desire is a true signification of Love, though

though there be doubts and fears lest we shall miss the attainment of those desires.

Quest. 2. Would you not gladly hear the news of your removal, if you might be changed without Death; and translated to heaven as Henoch and Elias were, and as Christ at his Ascension? Had you not far rather be thus changed then abide on earth? If so, then it seems it is not God and Heaven that you are against, but death. Nay if you could reach Heaven by travelling a thousand miles, would you not gladly take the journey as soon as you had got assurance of your title to it, and done the work of God on earth? If it were but as Peter, James and John, to go with Christ into an exceeding high Mountain, and there to see him in glory, (Mat. 17. 12.) would you not gladly do it? It seems then that thou desirest to see the Lord,
and

and thy love is to him, though thou be afraid of death.

Quest. 3. Consider of the Nature of the Heavenly felicity, and try whether thou love it in the several parts. One part is *our personal perfection*; that our souls shall be free from ignorance, and error, and sin, and sorrow, and enlarged for the perfect Love of God; and our bodies at the Resurrection, made like the glorious body of our Lord, *Phil. 3. 21.* and wouldst thou not be thus perfected in soul and body? Another part is, *that we shall live with the heavenly society of Angels and glorified Saints*: And wouldst thou not have such company; rather then the company of sinners, and enemies, and imperfect Saints on earth? Another part is, *that we shall see our glorified Head, and be with him where he is, that we may behold his glory.* And doth
not

not thy heart desire this ? But the perfection of our Happiness is, that we shall see *the face of the glory of God*, which is the light of that world, as truly as the Sun is the light of this : and that we shall be filled up with the feeling of his Love, and abound with Love to him again, and perfectly delighted in this Communion of Love, and express it in the Praises of the Lord, and thus make up the New *Jerusalem*, where God will place his glorious presence, and in which he will for evermore take pleasure. And is there any thing in this that thy soul is against, and which thou dost not value above this world ? If thou find that all the parts are sweet, and the Description of Heaven is most gratefull to thee, and that this is the state that thou wouldst be in, it seems then it is not *Heaven* but *Death* that thou art averse from,

from, and that maketh thee so loth to hear the tydings of thy change.

Quest. 4. Couldst thou not joyfully see the coming of Christ, if it were this day (if thou have done thy work, and art assured of his love?) The Apostle hath told us by the word of the Lord, that *the Lord himself shall descend from heaven with a shout, with the voice of the Archangel, and with the Trump of God; and the dead in Christ shall rise first: and then they which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord,*] 1 Thes. 4. 15, 16, 17. And this is the doctrine that comforteth believers, verse 18. Would it not rejoyce your hearts, if you were sure to live, to see *the coming of the Lord*, and to see his *glorious appearing* and retinue? If
you

you were not to die, but to be caught up thus to meet the Lord, and to be changed immediately into an immortal, incorruptible, glorious state, would you be averse to this? would it not be the greatest joy that you could desire? For my own part, I must confess to you, that death as death appeareth to me as an enemy, and my nature doth abhor and fear it: But the thoughts of the Coming of the Lord are most sweet and joyfull to me, so that if I were but sure that I should live to see it, and that the Trumpet should sound, and the dead should rise, and the Lord appear before the period of my age, it would be the joyfullest tidings to me in the world. O that I might see his Kingdom come! It is the Character of his Saints to *love his appearing*, 2 Tim. 4. 8. and to *look for the blessed hope, and the glorious*

*appearing of the great God, and
 our Saviour Jesus Christ, Tit. 2. 13.
 The Spirit and the Bride say Come:
 Come Lord Jesus, Come quickly.]*
 is the voice of faith, and hope, and
 love, Rev. 22. 17, 20. But I find
 not that his servants are thus
 Characterized, by their desires to
 die. It is therefore the presence
 of their Lord that they desire: But
 it is *Death* that they abhor: And
 therefore (though they can submit
 to death) it is the *coming of Christ*
 that they *Love* and long for, and
 it is *interposing death* that caus-
 eth them to draw back. Let not
 Christians be discouraged by mi-
 stakes, and think that they love
 not God and glory, because they
 love not this enemy in the way;
 nor think that they are graceless
 or unbelieving worldlings, be-
 cause they are afraid of death as
 death.

But perhaps you will say, that
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if grace prevail not against the fears of death, then fear is predominant, and we are not sincere. To which I answer, that you must distinguish between such a prevailing as maintaineth our sincerity, and such a prevailing as also procureth our fortitude and joy. If grace prevail not to keep us upright in a holy life, renouncing the world, and crucifying the flesh, and devoting our selves entirely to God; though the fear of death would draw us from it, then it is a sign that we are not sincere. But if grace do this much, and yet prevail not against all fears and unwillingness to die, but leave us under uncomfortable hideous thoughts of death, this proves us not to be unsound. For the soul may savingly love God, that is afraid of death: And he may truly love the End, that fears this dark and dimmall way. Yet must there

there be so much to prove our uprightnes, as that in our deliberate choice, we will rather voluntarily pass through death (either naturall or violent) then lose the happiness beyond it : Though we love not death, yet we love God and heaven so well, that we will *submit to it* : And though we *fear it and abhor it*, yet not so much as we fear and abhor the loss of heaven. Let not poor Christians therefore wrong themselves, and deny the graces of the Spirit, as if they had more mind of earth then heaven, and of things temporal then of things eternal, because they are afraid to die. All suffering is grievous, and not joyous to our nature. *Paul* himself desired not to be *unclothed*, but *clothed upon* with our house which is from heaven, that *mortality might be swallowed up of life*, 2 Cor. 5. 2, 4. it being better

to be *absent from the body, and present with the Lord*. Even Christ himself had a *will* that desired that the *Cup might have passed from him*, if it had been agreeable to his *Fathers will*, and the ends of his undertaken Office, *Matthew 26. 41, 42*. Raise therefore no unjust conclusions from these natural fears, nor from the imperfection of our conquest: but praise him that relieveth us, and abateth the enmity of death, and furnisheth us with his Antidotes, and will destroy this enemy at last.

SECT.

SECT. VIII.

Use 6. **F**ROM the Enmity of Death we may further learn to study and magnifie the victorious grace of our Redeemer : which overcometh the enemy, and turneth our hurt into our benefit, and maketh death a door of life. Though death be the enemy that seemeth to conquer us, and to destroy and utterly undo us, yet being conquered it self by Christ, it is used by him to our great advantage, and sanctified to be a very great help to our salvation. The suffering of Christ himself was in the hour of his enemies, and the power of darkness, *Luke 22. 53.* which seemed to have prevailed against him; when yet it was but a destroying

stroying of death by death, and the purchasing of life and salvation for the world. So also in our death, though sin and Satan seem to conquer, it is they that are conquered, and not we, who are supervisors through him that hath loved us, *Rom. 8. 37.* They destroy themselves when they seem to have destroyed us. As the Serpent bruised but the heel of Christ, who bruised his head; so doth he bruise but our heel, who in that conflict, and by the means of his own execution, through the strength of Christ, do bruise his head, *Gen. 3. 15.* And this is upshot of all his enmity, against the womans holy seed. Though Death was unsuitable to innocent man, and is still a natural enemy to us all, yet unto sinners it is an evil that is suitable and fit to destroy the greater evil, that did cause it, and to prevent the everlasting evil.

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The fore-knowledge of our certain death, is a very great help to keep us humble, and disgrace all the seducing pleasures of the flesh, and all the profits and honours of the world, and so to enervate all temptations. It is a singular help to quicken a stupid careless sinner, and to wake men to prepare for the life to come, and to excite them to seek first the Kingdom of God, and to give all diligence to make their calling and election sure; & to consider, seeing all these things must be dissolved, what manner of persons they ought to be, in all holy conversation & godliness, looking for, and hastening to the coming of the day of God, *2 Pet. 3. 11, 12.* When we drop asleep, the remembrance of death may quickly awake us; when we grow slack, it is our spur to put us on, to mend our pace. Who is so mad as wilfully to sin with
 Death

Death in his eye? or who so dead as with death in his eye, to refuse to live a godly life; if he have any spiritual light and feeling? Experience telleth us, that when health and folly cause us to promise our selves long life, and think that death is a great way off, it lamentably cools our zeal, and strengtheneth our temptations, and duls our souls to holy operations: and the approach of death puts life into all our apprehensions and affections. It is a wonderfull hard thing to maintain our lively apprehensions, and strong affections, and tendernefs of conscience, and self-denyal, and easie contempt of earthly things, when we put far from us the day of death. We see what a stir men make for the profits and honours of this world, and how fast they hold their fleshly pleasures, while they are in health, and how contemptuously they

Speak of all, and bitterly complain of the vanity and vexation, when they come to die. And if our lives and the world be brought hereby into such disorders, when men live so *short* a time on earth, what monsters of ambition, and covetousness, and luxury would men be, if they lived as long as before the flood, even to eight hundred, or nine hundred years of age? Doubtless long life was so great a temptation then to man, (in his corrupted state) that it is no wonder if his wickedness was great upon the earth, and if it prepared for that great destruction of the universal deluge. Should men live now but to the age of three hundred, or four hundred years, I fear it would so tempt them to overvalue the world, and so embolden them to delay repentance, that one would be as Wolf to another, and the weak

weak but be a prey to the strong, and wickedness would overwhelm the world, despising the reins, and bearing down Religious and civil opposition. But when we stand over the grave, and see our friends laid in the dust, how mortified do we seem? how do we even shake the head at the folly of ambitious and covetous worldlings, and are ashamed to think of fleshly lusts! So far are men from owning their vanities, when that silent teacher standeth by. It is Death that helps to humble the proud, and abate the arrogancy and obstinacy of the wicked, and make them regard the messengers of Christ, that before despised them and their message. It is death that assaileth the ebullition of distracting thoughts and passions, and helpeth to bring men to themselves, and fixeth giddy discomposed minds, and helps to

settle the light and the unsettled ; and to restrain the worst. As we are beholden to the Gallows for our purses and our lives, so are we to the grave and hell, for much of the order that is in the world, and our peace and freedom procured thereby. But it is a greater good that it procureth to believers.

If you ask, How is all this to be ascribed to Christ ? I answer, many wayes : 1. It is he that hath now the Keyes or power of death and hell, even he that liveth and was dead , and that liveth for evermore, *Rev.* 1. 18. and therefore is to be feared by the world. 2. It is he that hath by his Blood & Covenant brought us the Hope of everlasting life ; which is it that gives the efficacy to death. Without this men would be but *desperate* , and think that it is better have a little pleasure then none at all , and so would give up them-

themselves to sin, and desperately
 gratifie their flesh by all the wick-
 edness they could devise. 3. And
 it is Christ that teacheth men the
 right use of death, by his holy
 doctrine, having brought life and
 immortality to light by his Go-
 spel. 4. And it is Christ that send-
 eth forth the holy Spirit, which
 only doth so illuminate the mind,
 and quicken and dispose the heart,
 that Death may be savingly im-
 proved. The poyson is our own :
 but it is his skill and love that hath
 made a Sovereign antidote of it.
 And let our bodies die, so our
 sin may die. If the foresight of
 Death destroy our sin, and further
 our sanctification, and the hour
 of death doth end our fears and
 enter us into the state of glory,
 though we will love death as death
 never the better for this, much
 less the sin that caused it; yet
 must we admire the love of our
 Redeemer. F 4. And

And it is not only the *Peril* but also the *Terrors* of Death that we are in part delivered from. Though Christ himself was in a bloody sweat, in his agony before his death, and cryed out on the Cross, My God, why hast thou forsaken me; because he bore the sins of the world; yet death is welcome to many of his followers, that drink of his cup, and are baptized with his baptism: For they taste not of these dregs which he drunk up, and they are strengthened by his supporting grace. He that doth comfort them against sin and Hell, doth also comfort them against Death. So great is the glory that he hath promised them, and so great is his comforting, confirming grace, that dreadfull death is not great enough to prevail against them. As it was too weak to conquer Christ, so is it too weak to conquer his Spirit in

in his peoples souls. Without Christ we could not live, and we durst not die: but through him we can do and suffer all things, and can boldly pass through this dark and shady vale of death; yea we can desire to depart and to be with Christ as best for us: for to Live is Christ, and to die is gain, Phil. 1. 21, 23. For we know that if our earthly house of this Tabernacle were dissolved; we have a building of God, an house not made with hands; eternal in the heavens. And therefore sometimes we can earnestly groan, desiring to be clothed upon with our house which is from heaven. And we are alwayes confident, knowing that whilst we are at home in the body, we are absent from the Lord: we are confident, I say, and willing rather to be absent from the body and present with the Lord: and therefore labour, that whether

present or absent, we may be accepted of him: For we walk by faith and not by sight: and it is God that hath wrought us for the self same thing, who also hath given us the earnest of the Spirit, 2 Cor. 5. 1. to 10. Though we long not to die, yet we long to see the face of God. And though we lay down our bodies with natural unwillingness, yet we lay down our sin and sorrows with gladness and spiritual delight. And though our hearts are ready to faint, as Peters when he walked to Christ upon the waters, yet Christ puts forth his hand of love, and soon recovereth us from our fear and danger.

Melancholly and impatience may make men weary of their lives, and rush upon death with a false conceit that it will end their sorrows: But this is not to conquer death, but to be conquered by a lesser evil: and it is not an effect
of

of fortitude, but of an imbecillity & impotency of mind. And if a *Brutus*, a *Cato*, or a *Seneca* be his own Executioner, they do but choose a lesser evil, (in their conceits) even a death which they accounted honourable, before a more ignominious death, or a life of shame, and scorn, and misery. But the true believer is raised above the fears of death, by the love of God, and the hopes of Glory; and Death (though ungratefull in it self) is welcome to him, as the way to his felicity.

Let Tyrants and Souldiers take it for their glory, that they can take away mens lives, (that is, they have the power of a Serpent, or of Rats-bane) as if it were their honour to be their Countreys pestilence: and a *Ruler* and a *Dose of poison*, were things of equal strength and use: But it is
the

the Glory of Christ to enable his Disciples to conquer Death, & bear the fury of the most cruel persecutors. The Martyrs have been more joyfull in their sufferings, then the Judges that condemned them in their Pomp and glory. When we are pressed above strength, and despair of life, and have the sentence of death in our selves; we are then taught to trust in the living God that raiseth the dead, 2 Cor. 1. 8, 9, 10. The Saints by faith have been tormented, not accepting deliverance, that they might obtain a better resurrection: they have had tryall of cruel mockings & scourgings, yea moreover of bonds and imprisonment; they were stoned, they were sawn asunder, were tempted, were slain with the sword, Heb. 11. 35, 36, 37. Thanks be to God which giveth us the victory through our Lord Jesus Christ, 1 Cor. 15. 57. They overcome by
the

the blood of the Lamb ——— and
 leave not their lives unto the death,
 Rev. 12. 11. They fear not them
 that kill the body, and after that
 have no more that they can do, Luke
 12. 4. They trust upon his promise
 that hath said, [I will ransom
 them from the power of the grave;
 I will redeem them from death. O
 death, I will be thy plagues! O
 grave, I will be thy destruction,
 Hof. 13. 14. Precious in the sight
 of the Lord is the death of his
 Saints, Psal. 116. 15. Blessed are
 the dead which die in the Lord, from
 henceforth, yea saith the spirit, that
 they may rest from their labours,
 and their works do follow them,
 Rev. 14. 13.

SECT.

SECT. IX.

Use 7. **M**oreover from the *Enmity of Death*, we may be directed which way to bend our cares; and seeing where our difficulty most lieth, we may see which way our most diligent preparations must be turned. Death cannot be prevented: but the malignant influence of it on our souls may be much abated. If you let it work without an *Antidote*, it will make you live like unbelieving worldlings: It will deter your hearts from heaven, and dull your love to God himself, and make your meditations of him, and of your Everlasting Rest, to be seldom and ungratefull to you; And it will make you say, *Its good to be here*, and have sweeter thoughts of

of this present life, then of your inheritance : It will rob you of much of your heavenly delights, and fill you with slavish fears of death, and subject you unto bondage all your lives, and make you die with agony and horror, so that your lives and deaths will be dishonourable to your holy faith, and to your Lord. If it were merely our *own suffering* by fears and horrors, or merely our loss of spiritual delights, the matter were (great, but) not *so* great : But it is more then this. For when our joyes are overwhelmed with the fears of *death*, and turned into sorrows, our love to God will be abated, and we shall deny him the thanks and cheerful praises, which should be much of the employment of our lives : and we shall be much discomposed and unfitted for his service, and shall much dishonour him in the world ;

world, and shall strengthen our temptations to the overvaluing of earthly things. Think it not therefore a small or an indifferent matter, to fortifie your souls against these malignant fears of death. Make this your daily care and work; your *peace*, your *safety*; your *innocency*, and *usefulness*, and the *honour of God*, do much lie on it. And it is a work of such exceeding difficulty, that it requireth the best of your skill and diligence; and when all is done, it must be the illuminating quickning beams of grace, and the shining face of the Eternal Love, that must do the work; though yet your diligence is necessary, to attend the spirit, and use the means, in subserviency to grace, and in expectation of these celestial rays.

And above all take heed lest you should think, that carnal mirth,

mirth, or meer security, and
 casting away the thoughts of death
 will serve to overcome these fears;
 or that it is enough that you re-
 solve against them. For it is your
safety that must be lookt to, as well
 as your present ease and peace:
 and *fear* must be so overcome, as
 that a greater misery may not fol-
 low: Presumption and security
 will be of very short continuance.
 To die without *fear*, and pass in-
 to endless *desperation*, which *fear*
 should have wakened you to *pre-*
vent, is no desirable kind of dying.
 And besides, *resolving* against the
 Terrors of death, will not prevent
 them. When Death draws neer,
 it will amaze you, in despite of
 all your *resolutions*, if you are
 not furnished with a better An-
 tidote. The more jocund you
 have been in carnal mirth, and
 the more you have presumptu-
 ously slighted death, its likely
 your

your horror will be the greater when it comes. And therefore see that you make a wise and safe preparation; and that you *groundedly and methodically* cure these fears, and not securely cast them away. Though I have given you to this end, some Directions in other writings (in the *Saints Rest*, and in the *Treatise of Self-denial*, and that of *Crucifying the world*,) yet I shall add here these following helps, which faithfully observed and practised, will much promote your victory over death, which conquereth all the strength of flesh, and glory of this world.

DIRECT.

DIRECTION I.

IF you would overcome the danger and the fears of Death, *Make sure of your Conversion, that it is sound*; and see that you be absolutely devoted unto God, without reserves. Should you be deceived in your foundations, your life, and hopes, and joyes would all be delusory things. Till sin be mortified, and your soules reconciled to God in Christ, you are still in danger of worse then death: and it is but the senselesness of your dead condition, that keepeth you from the terrors of damnation. But if you are sure that you are quickned by renewing grace, and possessed by the sanctifying spirit, and made partakers of the Divine nature, you have then

then the earnest of your inheritance, *Eph.* 1. 14. *2 Cor.* 1. 22. & 5. 5. and the fire is kindled in your breast, that in despite of Death, will mount you up to God.

DIRECTION II.

TO Conquer the Enmity of Death, you must *live by faith in Jesus Christ*: as men that are emptied of themselves, and ransomed from his hands that had the power of death, and as men that are redeemed from the curse, and are now made heirs of the grace of life, being made his members who is the Lord of life, even the second *Adam*, who is a quickning spirit. The serious believing study of his *design and office*, (to destroy sin and death, and to bring many

many sons to glory,) and also of his voluntary suffering, and his obedience to the death of the Crosse, may raise us above the fears of death. When we live by faith as branches of this blessed Vine, & are righteous with his righteousness, justified by his blood and merits, & sanctified by his Word and Spirit, and find that we are united to him, we may then be sure that death cannot conquer us, & nothing can take us out of his hands: For our life being hid with Christ in God, we know that we shall live, because he liveth, Col. 3. 3. *John* 14. 19. and that when Christ who is our life appeareth, we shall also appear with him in glory, Col. 3. 4. And that *he will change our vile bodies, and make them like to his glorious body, by his mighty power, by which he is able to subdue all things to himself, Phil. 3. 20, 21.* In our own strength we dare not stand
the

the charge of death, and with it the charge of the Law, and of our Consciences: How dreadfully should we then be foiled and non-plust, if we must be found in no other righteousness, but what we have received from the first *Adam*, and have wrought by the strength received from him! But being gathered under the wings of Christ, as the chickens under the wings of the hen (*Mat. 23. 37.*) and being found then in him, having the righteousness which is through the faith of Christ, the righteousness which is of God by faith, we may boldly answer to all that can be charged on us to our terrour! If we know him and the power of his resurrection, and the fellowship of his sufferings, and are made conformable to his death, (*Phil. 3. 9, 10.*) if we are dead with him to the world, and risen with him to a holy life; if we have believing-ly

ly traced him in his sufferings and conquest, and perceive by faith how we participate in his victories; we shall then be able to grapple with the hands of death; and though we know the grave must be for a while the prison of our flesh, we can by faith foresee the opening of our prison doors, and the loosing of our bonds, and the day of our last and full Redemption. It strengtheneth us exceedingly to look unto Jesus, the author and finisher of our faith, who for the joy that was set before him, endured the Cross, despising the shame, and is set down at the right hand of the throne of God. } When we consider what he endured against himself, we shall not be weary nor faint in our minds, Heb. 12. 2, 3.

DIRECT.

DIRECTION III.

L I've also by faith on the Heavenly Glory. As one eye of faith must be on an *humbled crucified Christ*, so must the other be on *heaven*, on a *glorified Christ*, and on the glory and everlasting Love of God, which we shall there enjoy. This is it that conquereth the fears of death, when we believe that we shall pass through it into everlasting life. If a man for health will take the most ungratefull potion, (the bitterness being short, and the benefit long;) and if he will suffer the Surgeon to let out his blood, and in case of necessity to cut off a member; how light should we make of death, that have the assured hopes of glory to encourage us!

us! what door so streight that we would not pass through if we could, to our dearest friend! What way so sowl that we would not travail, to our beloved home? And shall death seem intolerable to us, that letteth in our souls to Christ? Well might *Paul* say [*To die is gain,*] *Phil.* 1. 21. When we gain deliverance from all those sins that did here beset us, and all those sorrows that sin had bred: We gain the accomplishment of our desires, and the end of our faith, the salvation of our souls: We gain the Crown that fadeth not away; a place before the Throne of Christ, in the Temple of God, in the City of God, the New Jerusalem; to eat of the hidden *Manna*, and of the Tree of life which is in the midst of the Paradise of God, *Rev.* 2. & 3. We gain the place prepared for us by Christ, in his Fathers house, *John* 14. 1, 2.

For we shall be with him where he is, that we may behold his glory, *John 17. 24.* We shall gain the sight of the glory of God, and the feeling of his most precious love, and the fulness of joy that is in his presence, and the everlasting pleasures at his right hand, *Psal. 16. 11.* And shall we think much to die for such a gain? we will put off our cloaths, and welcome sleep, which is the Image of death, that our bodies may have rest, and refuse not thus to die every night, that we may rise more refreshed for our employments in the morning. And shall we stick at the uncloathing of our souls, in order to their everlasting Rest? Set but the eye of faith to the Prospective of the promise, and take a serious frequent view of the promised Land, and this if any thing will make death more welcome, then Physick to the sick, then

then uncloathing to a beggar, that puts on new or better cloaths. Shall a poor man cheerfully ply his labour all day in hope of a little wages at night; and shall not a believer cheerfully yield to *death*, in hope of everlasting glory? so far as heaven is soundly believed, and our conversations, and hearts are there, the fears of Death will be asswaged, and nothing else will well asswage them.

G 2 DIECT.

DIRECTION. IV.

Moreover, if you will conquer the enmity of death, *do all that you can to encrease and exercise the love of God in you.* For love will so incline you to the blessed object of it, that Death will not be able to keep down the flame. Were God set as a seal upon our hearts, we should find that *Love is as strong as death, and the coals thereof are coals of fire, and the flame is vehement: many waters cannot quench it, nor can the floods drown it, Cant. 8. 6, 7.* If carnal Love have made the amorous to choose death that they might passionately express it, especially when they have heard of the death of their beloved; and if naturall fortitude and love to
their

their Countrey, have made many valient men, though Heathens, to contemn death, and readily lay down their lives; and if the love of fame and vain glory in a surviving name, have caused many to die through pride: how much more will the powerfull love of God, put on the soul to leave this flesh, and pass through death, that we may see his face, and fully enjoy the object of our love? So much as you love God, so much will you be above the terrors of the grave, and pass through death for the enjoyment of your beloved. *Perfect Love casteth out fear: and he that feareth is not made perfect in love: in death and judgement, we shall have boldness, if our love be perfect, 1 John 4. 17, 18.* This maketh the Martyrs cheerfully lay down their lives for Christ; and love is glad of so precious an

opportunity for its exercise and manifestation. *Love* is a restless working thing, that will give you no rest, till your desires are attained, and you be with God. Nothing is so valiant as Love! It rejoyceth when it meeteth with difficulties which it may encounter for the sake of our beloved! It contemneth dangers: It glorieth in sufferings: Though it be humble, and layeth by all thoughts of merit, yet it rejoyceth in sufferings for Christ, and glorieth in the Cross, and in the participation of his sufferings, and in the honourable wounds and scars which we receive for him that died for us.

DIRECT.

DIRECTION. V.

TO overcome the terrors and enmity of death, it is necessary *that we keep the Conscience clear from the guilt of wilfull sin, and of impenitency.* If it may be, see that you wound it not ; If you have wounded it, presently seek a cure : and live not in a wounded state. The face of death will waken conscience, and cause it to speak much lowder then it did in health and in prosperity : And then sin will seem another thing , and wrath more terrible then it did in your security. Conscience will do much to make your burden *light or heavy.* If Conscience groundedly speak peace, and all be sound and well at home, death will be less terrible, the heart be-

ing fortified against its enmity. But to have a pained body, and a pained soul, a dying body, and a scorched Conscience that is afraid of everlasting death, this is a terrible case indeed. Speedily therefore get rid of sin, and get your Consciences thoroughly cleansed, by sound repentance and the blood of Christ: For so much sin as you bring to your death-bed, so much bitterness will there be in death. Away then with that sin that Conscience tells you of, and touch the forbidden fruit no more, and kindle not the sparks of Hell in your souls, to make the sting of death more venomous. As it will quiet a believing soul through Christ, when he can say with *Hezekiah*, Isa. 38. 3. *Remember now O Lord I beseech thee, how I have walked before thee in truth, and with a perfect heart, and have done that which*
 is

is good in thy sight :] and it will be our rejoycing if we have the testimony of our Consciences, that in simplicity and godly sincerity we have had our conversation in the world, 2 Cor. 1. 12. So will it be molt terrible to die in the fears of unpardoned sin, and to have Conscience scourging us with the remembrance of our folly, when God is afflicting us, and we have need of a well composed mind, to bear the troubles of our flesh. A little from without is grievous, when any thing is amiss within : Get home therefore to Christ without delay, and cease not till you have peate in him, that death may find your consciences whole.

G 5 DIRECT.

DIRECTION VI.

R *Edeming time*, is another means to prevent the hurtfull fears of death. When we foreknow that it will shortly *end our time*, let us make the best of *time* while we have it. And then when we find that our work is *done*, and that we did not loyter nor lose the time that God vouchsafed us, the end of it will be less grievous to us. A man that studieth his duty, and spareth for no cost or pains, and is as loath to lose an hours time, as a covetous man is to lose an hundred pound, will look back on his life, and look before him to his death, with greater peace and less perplexity, then another man. But the thoughts of death must needs
be

be terrible, to a man that hath trifled away his life; and been an unthrif of his time. To think when you must die, that now you are at your last day or hour, and withall to think, how many hours you vainly lost, and that you knew not the worth of time till it was gone, will make death more bitter then now you can imagine. What else is Death but the ending of our Time? and what can be more necessary to a comfortable end, then faithfully to use it while we have it?

DIRECT.



DIRECTION VII.

ANother help against the En-
 mity of Death, is the Cru-
 cifying of the flesh, with its affe-
 ctions and lusts: and the conquest
 of the world by the life of faith,
 and crucifying it by the Cross of
 Christ; and dying daily by the
 patient suffering of the Cross our
 selves. When we are loose from
 all things under the Sun, and
 there is nothing that entangleth
 our affections on earth, a great
 part of the difficulty is then re-
 moved. But death will tear the
 heart that is glued to any thing
 in this world. Possess therefore
 as if you possessed not, and rejoyce
 as if you rejoyced not, and use the
 world as not abusing it: for the
 fashion of this world doth pass
 away,

away. 1 Cor. 7. 29, 30, 31. It is much for the sake of our flesh that must perish, that death doth seem so bitter to us. If therefore we can throughly subdue the flesh, and live above its pleasure and desires, we shall the more easily bear its dissolution. Shut up your senses then a little more, and let your hearts grow stranger to this world; and if you have known any persons, relations, accommodations after the flesh, from henceforth know them no more. How terrible is death to an earthly-minded man, that had neglected his soul for a treasure here, which must then be dissipated in a moment? How easie is death to a heavenly-mind, that is throughly weaned from this world, and taketh it but for his pilgrimage or passage unto life, and hath made it the business of his dayes, to lay up for himself a treasure in heaven? He that
hath

bath unfeignedly made heaven his end in the course of his life, will most readily pass to it on the hardest terms: For every man is willing to attain his end.

DIRECTION VIII.

IT will much help us against the Enmity of death, to be daily conformed to the Image of God, in the hatred of sin, and love of holiness, and in special in the point of Justice. When we hate sin thoroughly, and find it so incorporated into our flesh, that they must live and die together, it will make death the more easie to us; because it will be the death of sin, even of that sin which we most hate, and that God hateth, and that hath cost us so dear as it hath done. When we are in love with holiness,

holiness, and know that we shall never be perfect in it, till after death; it will make death the more welcome, as the passage to our desired life. When the Justice, even the castigatory and vindictive Justice of God, is more amiable in our eyes, and we are not blinded by self-love, to judge of God and of his wayes, according to the interest of our flesh, we shall then consent to his dissolving stroke, and see that the bitterness of death proceedeth from that which is good in God, though from that which is evil in our selves. Doubtless as Justice is one of the blessed Attributes of God, so should it be amiable to man, there being nothing in God but what is lovely. It is the prevalency of *self-love* that makes men so insensible of the excellency of Divine Justice, while they speak so respectfully of his mercy. So far as men
are

are carnall and selfish, they cannot love that by which they smart, or of which they are in danger. But the soul that is got above it self, and is united unto God in Christ, and hath that Image of God, which containeth the impress and effect of all his Attributes, hath such an habit of *impartial justice* in himself, and such a hatred of sin, and such a desire that the honour of God should be vindicated and maintained, and such an *approbation* of the *Justice* of God, that he can the more easily consent or submit to the dissolving stroke of death: He hateth his own sin, and loatheth himself for all his abominations, and is possessed with that *Justice* that provoketh him to *self-revenge* in an ordinate sort, and therefore doth love and honour that *Justice* that inflicteth on him the penalty of death; (Especially since Mercy hath made it

it a usefull Castigation.) As some penitent malefactors have been so sensible of their crimes, that they have not deprecated death, but consented to it as a needfull work of *Justice*, (as its written of the penitent Murderer lately hanged at *London*.) So Holiness doth contain such a hatred of our own sins, and such impartial Justice on Gods behalf, that it will cause us to subscribe to the righteousness of his sentence, and the more quietly to yield to the stroke of death.

DIRECT.

DIRECTION IX.

IT will somewhat abate the fears of Death, to consider the *Restlessness and troubles of this life, and the manifold evils that end at death.* And because this Consideration is little available with men in prosperity, it pleaseth God to exercise us with adversity, that when we find there is no hope of *Rest* on earth, we may look after it where it is, and venture on death by the impulse of necessity. Here we are continually burdened with *our selves*, annoyed by our corruptions, and pained by the diseases of our souls, or *endangered* most when *pained* least. And would we be thus *still*? We live in the continual smart of the fruit of our own folly, and the

the hurts that we catch by our careless or inconsiderate walking, like children that often fall and cry; and would we still live such a life as this? The weakness of our faith, the darkness of our minds, the distance and strangeness of our souls to God, are a continuall languishing and trouble to our hearts. How grievous is it to us that we can love him no more, nor be more assured of his love to us? that we find continually so much of the creature, and so little of God upon our hearts? that carnal affections are so easily kindled in us, and the Love of God will scarce be kept in any life, by the richest mercies, the most powerfull means, and by our greatest diligence? O what a death is it to our hearts, that so many odious temptations should have such free access, such ready entertainment, such small resistance, and so great suc-

success? that such horrid thoughts
 of unbelief should look into our
 minds, and stay so long, and be so
 familiar with us? that the blessed
 mysteries of the Gospel, and the
 state of separated souls, and the
 happiness of the life to come, are
 known so slightly, and believed
 so weakly and imperfectly, and
 meet with so many carnall questi-
 onings and doubts? that when
 we should be solacing our souls
 in the fore-thoughts of heaven,
 we look toward it with such
 strangeness and amazement, as if
 we staggered at the promise of
 God through unbelief; and there
 is so much *Atheism* in our *Affec-
 tions*, God being almost as no
 God to them sometime, and Hea-
 ven almost as no Heaven to them,
 that it shews there is too much
 in our *understandings*. O what
 a death is it to our minds, that
 when we should live in the Love
 of

of Infinite Goodness, we find such a remnant of carnal enmity, and God hath such resistance, and so narrow, so short, so cold, so unkind entertainment in those hearts that were made to love him, and that should know and own no love but his? What a bondage is it, that our souls are so entangled with the creatures? and so detained from the love of God? and that we draggle on this earth, and can reach no higher, and the delightfull Communion with God, and a Conversation in Heaven, are things that we have so small experience of? Alas, that we that are made for God, and should live to him, and be still upon his work, and know no other, should be so byassed by the *flesh*, and captivated by *self-love*, and lost at home, that our affections and intentions do hardly get above *our selves*, but there we are too prone
to

to terminate them all; and lose our God, even in a seeming Religiousness, while we will be Gods to *our selves* ! How grievous is it, that such wonders and glorious appearances of God, as are contained in the incarnation, life and death of Christ, and in all the parts of the work of our Redemption, should no more affect us then they do, nor take up our souls in more thankfull admiration, nor ravish us into higher joyes ! Alas, that Heaven commands our souls no more from earth ! that such an infinite glory is so near us, and we enjoy so little of it, and have no more savour of it upon our souls ! That in the hands of God, and before his face we do no more regard him ! That the great and wonderfull matters of our faith, do so little affect us, that we are tempted thereby to question the sincerity of our faith, if not the reality

reality of the things believed; and that so little of these great and wondrous things appeareth in our lives, that we tempt the world, to think our faith is but a fancy. Is not all this grievous to an honest heart? and should we not be so far weary of such a life as this, as to be willing to depart and be with Christ?

If it would so much rejoyce a gracious soul, to have a stronger faith, a more lively hope, a more tender conscience, a more humble self-abhorring heart, to be more fervent in prayer, more resolute against temptations, and more successfully to fight against them, with what desire and joy then should we look towards Heaven, where we shall be above our strongest faith and hope, and have no more need of the healing graces, or the healing Ordinances, nor be put upon self-afflicting work, nor troubled

troubled with the temptations, nor terrified by the face of any enemy.

Now if we will vigorously appear for God, against a sinfull generation, how many will appear against us? how bitterly will they reproach us? how falsely will they slander us, and say all manner of evil against us? and it is well if we scape the violence of their hands! and what should be our joy in all these sufferings, but that *Great is our reward in heaven*, Mat. 11, 12.

Alas, how we are continually here annoyed, by the presence, and the motions, and the success of sin in our selves and others! It dwelleth in us night and day; we cannot get it stay behind, no not when we address our selves to God, not in our publike worship, or our secret prayers: not for the space of one Lords Day,
or

or one Sermon, or one Sacrament,
 in ordinary or extraordinary duty.
 O what a blessed day and duty
 would it be, in which we could
 leave our sin behind us, and
 converse with God in spotless in-
 nocency, and worship and adore
 him without the darkness, and
 strangeness, and unbelief, and dul-
 ness, and doubtings, and distracti-
 ons, that are now our daily mise-
 ries? Can we have grace and not
 be weary of these corruptions?
 Can we have life, and not be pain-
 ed with these diseases? And can we
 live in daily pain and weariness,
 and not be willing of release? Is
 there a gracious soul, that groan-
 eth not under the burden of these
 miseries? yea, in every prayer,
 what do we else but confess them,
 and lament them, and groan for
 help, and for deliverance? And
 yet shall we fear our day of free-
 dom, and be loth that death

H

should

should bring us news, that our
 prayers are heard, and our groans
 have reached up to heaven, and
 that the bonds of flesh and sin
 shall be dissolved, and we shall
 have need to watch, and strive, and
 fear, and complain, and sigh, and
 weep no more? Shall the face of
 death discourage us from desiring
 such a blessed day? When we have
 so full assurance, that at last this
 enemy also shall be destroyed?
 The Lord heal and pardon the
 Hypocrisie of our complaints, to-
 gether with the unbelief and co-
 wardlines of our souls! Do we
 speak so much, and hear so much,
 and seem to do so much against
 sin, and yet had we rather keep
 it still, then be stript of it, toge-
 ther with the rags of our mortali-
 ty? and yet had we rather dwell
 with sin, in tempting, troubling,
 corruptible flesh, then lay them
 by, and dwell with Christ? O Lord
 how

how lamentably have we lost our wisdom, and drowned our minds in flesh and folly, by forsaking thee our light and life ! How come our reasonable souls to be so bewitched, as after all our convictions, complaints and prayers, to be still more willing of our sickness then of the remedy, and more afraid of this bitter Cup, then of the poyson that lodgeth in our bowels, which it would expell ! and that after all the labour we have used, we had yet rather dwell with our greatest enemy, then by a *less* to be transmitted to our dearest friend ! and had rather continue in a troublesome, weary, restless life, then by the sleep of death to pass to Rest.

And this *sin* in others also is our trouble, though not *so much* as in *our selves*. It maketh those our bitter enemies, whose good we most desire and endeavour, and

causeth the unthankfull world to
 requite us with malicious usage,
 for telling them the ungratefull
 truth, and seeking their salvati-
 on. It makes our friends to be
 but half-friends ; and some of
 them too like our enemies. It
 puts a sting into the Sweetest
 friendship, and mixeth smart with
 all our pleasures ; It worketh us
 grief from precious mercies ; and
 abateth the comfort of our near
 Relations, So that our smart by
 the pricks, is often greater then
 our pleasure in the sweetness of
 the Rose. No friend is so smoothed,
 and squared to the temper and in-
 terest of another, but that some
 inequality and unevenness doth
 remain, which makes the closure
 to be less near and stedfast. Even
 family relations, are usually so im-
 perfectly jointed and cemented,
 that when the winds of tryal are
 any thing high, they shake the
 frame ;

frame; and though they are but low, they find an entrance, and cause such a coldness of affections, as is contrary to the nature and duty of the relations. Either a contrariety of opinions, or of natural temperature and humours, or else of the dispositions of the mind; Sometime cross interests, and sometime passions and cross words, do cause such discontents and sowness, such frowns or jealousies, or distances, that our nearest friends are but as sackloth on our skins, and as a shoo too strait for us, or as a garment that is unmeet, which pinch and trouble us in their use, and those that should be to us as the Apple of our eyes, are as the dust or smoak to them, that vex or blind them. And the more we Love them, the more it greiveth us to be crossed in our love. There is scarce any friend so wise, so good, so suitable to us, or

so near, that we can alwayes please.
 And the displeasure of a friend is
 as gravell in our shoos, or as Net-
 tles in our bed; oft-times more
 grievous then the malice of an ene-
 my. There is no such doing as this
 in heaven: because there is no
 such guest as sin. We shall love
 each other far more then we do
 here; and yet that Love shall ne-
 ver be inordinate, nor in the
 least divert our love from God,
 but every Saint and Angel in the
 Society, shall be loved with most
 chaste and pure affections, in a
 perfect subordination to the love
 of God; and so as that God him-
 self in them, shall be the chiefest
 object of that love. It is there
 that our friends being freed from
 all their imperfections, do neither
 tempt us to a carnal Love, nor
 have any thing in them to discour-
 age the love that is spirituall and
 pure. We have here our passio-
 nate

rate friends, our self-conceited friends, our unkind, unthankfull selfish friends; our mutable and unfaithfull friends; our contentious friends that are like to enemies: and who have used us more hardly than our friends? But when we come to God, we shall have friends that are like God, that are wholly good, and are participatively turned into Love; and having left behind them all that was unclean and noysome, and troublesome to themselves, they have also cast off all that could be troublesome to us. Our love will be there without suspicions, without interruptions, unkindnesses and discontents, without disappointments, frustrations and dissatisfactions: For God himself will fully satisfie us; and we shall love his goodness and glory in his Saints, as well as immediately in himself. Our friends are now lost at the

turning of a straw : the change of their interest , their company , their opinions , the slanders of back-biters, and mis-representations of malicious men , can cool their Love, and kill their friendship. But Heaven is a place of constant Love: The Love of Saints, as all things else, is there eternal ; And yet it declines not with age. It is a world of Love that we are hasting to : It is a life of love that we must there live, and a work of love, and perfect love that we must be there employed in for ever. If here we have a pure , a dear , a faithfull friend , that is without false-heartedness and deceit , that loveth us as his own soul , how quickly is he snatcht away by death ? and leaves us melted into tears , and mourning over his earthly relicts , and looking upward with grieved hearts, as the Disciples did after their

their ascending Lord, *Acts* 1, 9, 10, 11. We are left almost as lifeless by such friends, as the body is left by the departed soul: We have nothing but grief to tell us that we live, and that our souls are not departed with them: we are left in greater lamentation, then if we had never known a faithfull friend. And alas, how quickly are they gone, when once God sees them ripe for heaven? when Droans and Dullards live much longer. If we see a Saint thats clear of judgement, and low in humility, and naked-hearted in sincerity, and that abounds in love to God and man, thats faithfull and constant to their friend, and is above the pride and vanities of this world, and doth converse by a life of faith above, and is usefull and exemplary in their generation; alas how soon are they snacht away! and we are

left in our temptations, repining and murmuring at God, as *Jenah*, when his gourd was withered, as if the Lord had destinated this world to be the dwelling of unfaithfull, worthless men, and envied us the presence of one eminent Saint, one faithfull friend, and one that (as *Moses* when he had talkt with God) hath a face that shineth with the reflected raies of the heavenly glory: when indeed it is because this world is unworthy of them, (*Heb. 11. 38.*) not knowing their worth, nor how to use them, nor how to make use of them for their good: and because when they are ripe and mellow for eternity, it is fit that God be served before us, and that Heaven have the best, and that be left on earth that is earthly: Must Heaven be deprived of its inhabitants? Must a Saint that is ripe be kept from Christ, and so long kept

kept from his inheritance, from the company of Angels, and the face of God, and all lest *we should* be displeased, and grudge at God for glorifying those, whom he destinated to glory before the foundations of the world; and whom he purchased and prepared for Glory? Must there a place be empty, and a voice be wanting in the Heavenly Chöre, lest we should miss our friends on earth? Are we not halting after them at the heels, and do we not hope to live with them for ever? and shall we grudge that they are gone a day, or week, or year before us? O foolish unbelieving souls! We mourn for them that are past mourning: and lament for our friends that are gone to Rest, when we are left our selves in a vexatious, restless, howling wilderness? as if it were better to be here/ we mourn and weep for the souls that
are

are triumphing in their Masters joy ! And yet we say, we believe, and hope, and labour, and wait for the same felicity ! Shall the happiness of our friends be our sorrow and lamentation ? O did we but see these blessed souls, and where they are, and what they are enjoying, and what they are doing, we should be ashamed to mourn thus for their change ! Do you think they would wish themselves again on earth ? or would they take it kindly of you, if you could bring them down again into this world, though it were to reign in wealth and honour ? O how would they disdain or abhor the motion, unless the commanding will of God did make it a part of their obedience ! And shall we grieve that they are not here, when to be here, would be their grief ?

But thus our lives are filled with
griefs.

griefs: Thus smiles and frowns,
 desires and denyals, hopes and
 frustrations, endeavours and dis-
 appointments, do make a quoti-
 dian ague of our lives. The per-
 sons and the things we love, do
 contribute to our sorrows, as well
 as those we hate. If our friends
 are bad, or prove unkind, they
 gall and grieve us while they live:
 If they excell in holiness, fidelity
 and suitableness, the dart that kills
 them, deeply woundeth us; and
 the sweeter they were to us in
 their lives, the bitterer to us is
 their death. We cannot keep a
 mercy, but sin is ready to take it
 from us, or else to marr it, and
 turn it into Vinegar and Gall. And
 doth not Death (accidentally)
 befriend us, that puts an end to
 all these troubles, and lands us safe
 on the Celestiall shore, and puts
 us into the bosome of perpetual
 Rest, where all is calm, and the
 storms

storms and billows that tost us here, shall fear or trouble us no more? And thus Death shall make us some recompence at last, for the wrong it did us; and the mortal blow shall hurt us less then did the dreadfull apparition of it in our fore-thoughts. Let not our fears then exceed the cause; Though we fear the pangs & throws of travel, let us withall remember, that we shall presently rejoyce, and all the holy Angels with us, that a soul is born into the world of glory: And Death shall gain us much more then it deprived us of.

DIRECT.

DIRECTION X.

THE last Direction that I shall give you, to conquer the enmity of Death, is this: Give up your wills entirely to the will of God, as knowing that his will is your beginning and your end, your safety, your felicity and rest, in which you should gladly acquiesce. When you think of Death, remember who it is that sends it; It is our Fathers messenger, and is sent but to execute his will, And can there be any thing in the will of God, that his servants should inordinately fear? Doubtless his Will is much safer and better for us than our own. And if in generall it were offered to our choice, Whether all particulars of our lives should be disposed of by
 Gods

Gods will or by ours, common reason might teach us to desire, to be rather in Gods hands then our own. The fulfilling of his will, is the care and business of our lives: and therefore it should be a support and satisfaction to us at our death; that it is but the fulfilling of his will. His Justice and punishing will is good, though selfishness maketh it ungratefull to the offender. But his children that are dear to him, and taste no evil but that which worketh for their good, have no cause to quarrell at his will: Whatsoever our surest dearest friends would have us take, or do, or suffer, we are ready to submit to, as being confident they will do nothing for our hurt, (if they do but know what is for our good.) And shall we not more boldly trust the will of God then of our dearest friend? He knows what he hath to do with

his, and how he will dispose of us, and whether he will bring us; and his interest in us is more then ours in our selves; and shall we then distrust him, as if we had to do with an enemy, or one that were evil, and not with love and infinite goodness? It is the will of God that must be the everlasting Rest, the Heaven, the pleasure of our souls: And shall we now so fear it, and fly from it, as if it were our ruine? Look which way you will through all the world, your souls will never find repose, nor satisfying quietness and content but in the will of God. Let us therefore commit our souls to him, as to a faithfull Creator; and desire unfeignedly the fulfilling of his will, and believe that there is no ground of confidence more firm. *Abraham* may boldly trust his Son, his only Son,

on

On the will of God: And Christ himself when he was to drink the bitter Cup, submitteth his own naturall love of life to his Fathers will, saying, Not my will, but thine be done. It is a most unworthy abuse of God, that we could be quiet and rejoyce; if our own wills, or our dearest friends might dispose of our lives, and yet are distressed when they are at the dispose of the will God.

But perhaps you will say, *It is the error of my own will that hath procured my Death: if it had been merely the fruit of the will of God, I could be easily satisfied.* *Ans.* We to us, if we had not ground of comfort against the errors of our own wills. When our destruction is of our selves, our help is of God. So much as is of our selves in it is evil: but so much as is of God is good. I do not say that
you

you should rest in your own wills, nor in your own wayes, but in the will and wayes of God. The rod is good, though the fault that makes it necessary, be bad. The Chastising will is good, though the sinning will be evil: And it is good that is intended to us, and shall be performed in the event.

Object. But how can we rest in the angry afflicting will of God, when it is this that we must be humbled under: and it is the will of God that is the condemnation of the wicked. *Answ.* The effect being from a twofold cause (the sinning will of man, and the punishing will of God) is accordingly good as from the latter, and so far should be loved and consented to by all, and evil as from the former, and so may be abhorred: But to the Saints there is yet greater Consolation: Though affliction is their grief, as it signifieth

fieth Gods displeasure, and causeth the smart or destruction of the flesh; yet it is their mercy, as it proceedeth from the Love of God, and prepareth them for the greatest mercies. And therefore seeing God never bringeth evil on them that Love him, but what is preparatory to a far greater good, we may well take comfort in our Death, that it is our Fathers will it should be so.

Use
 The Lord is good, and his mercies are
 manifold towards them that love him,
 and his compassions are over all his
 works. The Lord is good, and his
 mercies are manifold towards them
 that love him, and his compassions
 are over all his works. The Lord is
 good, and his mercies are manifold
 towards them that love him, and his
 compassions are over all his works.

Use 8.

IF Death shall be conquered
 as the last enemy, from hence
 Christians may receive exceeding
 consolation, as knowing that
 they have no enemy to their hap-
 piness, but such as shall be con-
 quered by Christ; sooner or later
 he will overcome them all. Let
 faith therefore foresee the con-
 quest in the conflict; and let us
 not with too much despondency
 hang down our heads before any
 enemy that we know shall be trod-
 den down at last. We have bur-
 densome corruptions, that exer-
 cise our graces, and grieve the
 spirit, and wrong our Lord; but
 all these shall be overcome.
 Though we have heard, and read,
 and

and prayed, and meditated, and yet our sins remain alive, they shall be conquered at last. Our Love, and Joy, and Praise shall be everlasting; but our ignorance, and unbelief, and pride, and passion shall not be everlasting. Our Holiness shall be perfected and have no end: but our sin shall be abolished, and have an end. Our friends shall abide with us for ever, and the holy love and communion of Saints shall be perfected in heaven: But our enemies shall not abide with us for ever, nor malice follow us to our Rest. The wicked have no comforts but what will have an end; and the fore-thought of that is sufficient to imbitter even the present sweetness. And the godly have no sorrows but such as are of short continuance: And me thinks the fore-sight of their end, should sweeten the present bitter Cup,
and


and make our sorrows next to none : We sit weeping now in the midst of manifold afflictions : But we foresee the day when we shall weep no more , but all tears shall be wiped from our eyes , by the tender hand of our mercifull Redeemer . We are now afraid of love it self , even of our dear and blessed Father , lest he should hate us , or be angry with us for ever . But heaven will banish all these fears , when the perfect fruition of the eternal love hath perfected our Love . Our doubtings and perplexities of mind are many and grievous , but they will be but short . When we have full possession , we shall be past our doubts . Our work is now to pour out our grieved souls into the bosome of some faithfull friend ; or ease our troubled minds by complaining of our miseries to our faithfull Pastors , that from
 them

them we may have some words of
 direction and consolation: But O
 how different a work is it that we
 shall have in heaven? where no
 more complainings shall be heard
 from our mouths, for no more
 sorrow shall possess our hearts;
 and we shall have no need of men
 to comfort us; but shall have
 comfort as naturally from the face
 of God, as we have light and heat in
 the summer from the Sun. When
 we all make one celestial Chorus,
 to sing the praises of the King of
 Saints, how unlike will that me-
 lody be to the broken musick of
 sighs, and groans, and lamentati-
 ons, which we now take to be al-
 most our best! We are now glad
 when we can find but words, and
 groans, and tears, to lament our
 sin and misery: But then our joy
 shall know no sorrow, nor our
 voice any sad and mournfull tune.
 And may we not bear a while the
 sorrows

sorrows that shall have so good an end? We shall shortly have laid by the hard, unprofitable, barren hearts, that are now our continuall burden and disease. Love not your corruptions, Christians; but yet be patient under the unavoidable relicts that offend you; remembering that your conflict will end in conquest, and your faith, and watchfulness, and patience will be put to it but a little while. Who would not enter willingly into the fight, when he may before hand be assured, that the field shall be cleared of every enemy? All this must be ascribed to our dear Redeemer. Had not he wrought the conquest, the enemies that vex us would have destroyed us, and the Serpent that now doth but bruise our heel, would have bruised our head: and the sorrows that are wholesome, sanctified and short, would have

I been

been mortall, venemous and end-
less.

What suffering then can be so
great, in which a believer should
not rejoyce, when he is before
hand promised a gracious end?
What though at the present it be
not joyous, but grievous (in it
self ?) We should bear it with
patience, when we know that at
last it shall bring forth the peace-
able fruits of righteousness to all
them that are exercised thereby,
Heb. 12. 11. If we should be *al-*
wayes abused, and *alwayes* un-
thankfully and unkindly dealt
with, or *alwayes* under the scorn,
or slanders, or persecutions of
unreasonable men, or *alwayes* un-
der our poverty, and toilsome
labours,  *alwayes* under our
pains and pining licknesses, we
might then indeed dismiss our
comforts: But when we know that
it will be but a little while, and
that

that all will end in Rest and Joy, and that our sorrows are but preparing for those Joyes, even Reason it self is taught by Faith, to bid us rejoyce in all our tribulations, and to lift up the hands that hang down, and the feeble knees, *Heb. 12. 12.* We make nothing to endure a sudden prick, that by blood-letting we may prevent a long disease. The short pain of pulling out a tooth, is ordinarily endured, to prevent a longer. A woman doth bear the pains of her travail, because it is short, and tends to the bringing of a child into the world. Who would not submit to any labour or toyl for a day, that he might win a life of plenty and delight by it? Who would not be spit upon, and made the scorn of the world for a day, if he might have his will for it as long as he liveth on earth? And should we not then

cheerfully submit to our momentary afflictions, and the troubles of a few dayes, (which are light, and mixt with a world of mercies,) when we know that they are working for us, a far more exceeding eternall weight of glory? 2 Cor. 4. 17. Our clamorous and malicious enemies, our quarrellsome brethren, our peevish friends, our burdensome corruptions and imperfections will shortly trouble us no more. As our life is short, and but a dream and shadow, and therefore the pleasures of this world are no better, so our troubles also will be no longer, and are but sad dreams, and dark shadows, that quickly pass away: Our Lord that hath begun and gone on so far, will finish his victories, and the last enemy shall shortly be destroyed.

And if the fearfull doubting soul shall say, I know this is comfort

fort to them that are in Christ ; but what is it to me , that know not whether I have any part in him ? I answer, 1. The foundation of God still standeth sure : the Lord knoweth his own, even when some of them know not that they are his own. He knoweth his mark upon his sheep, when they know it not themselves. God doubteth not of his interest in thee, though thou doubt of thy interest in him : And thou art faster in the arms of his Love, then by the arms of thy own faith : as the child is surer in the Mothers arms, then by its holding of the Mother. And moreover your doubts and fears are part of the evil that shall be removed, and your bitterest sorrows that hence proceed, shall with the rest of the enemies be destroyed.

2. But yet take heed that you unthankfully plead not against the

mercies which you have received, and be not friends to those doubts and fears which are your enemies, and that you take not part with the enemy of your comforts. Why dost thou doubt (poor humbled soul) of thy interest in Christ, that must make the conquest? Answer me but these few Questions from thy heart.

1. Did Christ ever shew himself unkind to thee? or unwilling to receive thee, and have mercy on thee? Did he ever give thee cause to think so poorly of his Love and grace, as thy doubts do intimate thou dost? Hast thou not found him kind when thou wast unkind, and that he thought on thee when thou didst not think on him? and will he now forget thee, and end in wrath that begun in Love? He desired thee when thou didst not desire him, and gave thee all thy desires after him: and will he now
cross

cross and deny the desires which he hath caused? He was found of thee, (or rather found thee) when thou soughtest not after him: and can he reject thee now thou criest and callest for his grace? O think not hardly of his wonderful grace, till he give thee cause. Let thy sweet experiences be remembered, to the shame of thy causeless doubts and fears; and let him that hath loved thee to the death, be thought on as he is, and not as the unbelieving flesh would misrepresent him.

Quest. 2. If thou say that it is not his unkindness, but thy own that feeds thy doubts; I further ask thee, Is he not kind to the unkind? especially when they lament their own unkindness? Thou art not so unkind to him as thou wast in thy *unconverted* state: and yet he then express his Love in thy conversion: He then

sought thee when thou wentest astray, and brought thee carefully home into his Fold; and there he hath kept thee ever since: And is he less kind, now when thou art returned home? Dost thou not know that all his children have their frowardness, and are guilty of their unkindnesses to him? And yet he doth not therefore disown them, and turn them out of his family; but is tender of them in their froward weakness, because they are his own? How dealt he with the peevish Prophet *Jonah*, that was [*exceedingly displeased and very angry,*] that God spared Nineve, lest it should be a dishonour to his Prophecie; in so much that he wisht that he might *die and not live*; and after repined at the withering of his gourd, and the scorching of the Sun that beat upon him? The Lord doth gently question with him [*Dost thou*
well

well to be angry ?] and after hence
 convince him that the mercy
 which he valued to himself, he
 should not envy to so many,
Jonah 4. How dealt he with the
 Disciples, that fell asleep, when
 they should have watcht with
 Christ in the night of his great
 agony? He doth not tell them,
*[You are none of mine, because you
 could not watch with me one hour ;]*
 but tenderly excuseth that which
 they durst not excuse themselves,
*[The spirit is willing, but the flesh is
 weak.]* When he was on the Cross,
 though *they all forsook him and
 fled,* he was then so far from *forsak-
 ing them,* that he was manifesting
 to admiration that exceeding love,
 that never would forsake them;
 and knowest thou not poor com-
 plaining soul, that the kindness of
 Christ overcometh all the unkind-
 ness of his children? and that his
 blood and grace is sufficient to save
 thee, from greater sin then those
 that

that trouble thee? If thou hadst no sin, what use hadst thou of a Saviour? Will thy Physitian therefore cast thee off, because thou art sick?

Quest. 3. Yea hath not Christ already subdued so many of thy enemies, as may assure thee he will subdue the rest? and begun that life in thee, which may assure thee of eternal life? Once thou wast a despiser of God and his holy wayes: but now it is far otherwise with thee? Hath he not broken the heart of thy pride and worldliness, and sensuality and made thee a new creature? and is not this a pledge that he will do the rest? Tell me plainly, hadst thou rather keep thy sin, or leave it? Hadst thou rather have liberty to commit it, or be delivered from it? Dost thou not hate it, and set thy self against it as thy enemy? Art thou not delivered from the
reign

reign and tyranny of it, which thou wast once under ? And will not he perfect the conquest which he hath begun ? He that hath thus far delivered thee from sin , thy greatest enemy, will deliver thee from all the sad effects of it. The blessed work of the Spirit in thy Conversion, did deliver thee from the bondage of the Devil, from the power of darkness, and translated thee into the Kingdom of Jesus Christ ; Then didst thou enter the holy warfare, under his banners that was never overcome, in the victorious Army that shall shortly begin their everlasting triumph. The sin which thou hatest and longest to be delivered from, and art willing to use Gods means against it, is the conquered enemy , which may assure thee of a full and finall conquest , supposing that thy hatred is against all known sin, & that there is none so sweet or profitable in thy account ,

account. which thou hadst not far rather leave then keep.

Quest. 4. Moreover art thou not truly willing to yield to all the terms of grace? Thou hast heard of the yoke and burden of Christ, and of the conditions of the Gospel, on which peace is offered to the sinfull world: and what Christ requireth of such as will be his Disciples. What saith thy heart now to those terms? Do they seem so hard and grievous to thee, that thou wilt venture thy soul in thy state of sin, rather then accept of them? If this were so, thou hadst yet no part in Christ indeed. But if there be nothing that Christ requireth of thee, that is not desirable in thy eyes: or which thou dost not stick at, so far as to turn away from him, and forsake him, and refuse his Covenant and grace rather then submit to such conditions, thou art then in
Cove-

Covenant with him, and the blessings of the Covenant belong to thee. Canst thou think that Christ hath purchased, and offered, and promised that which he will not give? Hath he sent forth his Ministers, and commanded them to make the motion in his name, and to invite and and compell men to come in, and to beseech them to be reconciled to God, and that yet he is unwilling to accept thee when thou dost consent? If Christ had been unwilling, he had not so dearly made the way, nor begun as a suitor to thy soul, nor so diligently sought thee as he hath done. If the blessings of the Covenant are thine, then Heaven is thine, which is the chiefest blessing: And if they be not thine, it is not because Christ is unwilling, but because thou art unwilling of his blessings on his terms: Nothing can deprive thee of them but thy refusal;

fusal: Know therefore assuredly, whether thou dost consent thy self to the terms of Christ, and whether thou art truly willing that he be thy Saviour; and if thy conscience bear thee faithfull witness, that it is so, dishonour not Christ then so far as to question, whether *he* be willing, who hath done so much to put it out of doubt. The stop is at *thy* will, & not at *his*. If thou know that thou art willing, thou maist know that Christ & his benefits are thine. And if thou be not willing, what makes thee wish, and groan, and pray, and labour in the use of means? Is it not for Christ and his benefits that thy heart thus worketh, and thou dost all this? Fear not then if thy own hand be to the Covenant, it is most certain that the hand of Christ is at it.

Quest. 5. Moreover, I would ask thee, *Whether thou see not a beauty*

beauty in Holiness, which is the Image of Christ, and whether thy soul do not desire it even in perfection? So that thou hadst rather, if thou hadst thy choice, be more Holy, then more rich or honourable in the world! If so, be assured that it is not without Holiness, that thou choolest and preferrest Holiness? Hadst thou not rather have more faith, and hope, and love to God, and patience and contentment, and communion with Christ, then have more of the favour and applause of many, or of the riches or pleasures of this world? If so, I would know of thee, whether this be not from the spirit of Christ within thee? and be not his Image it self upon thee? and the motions of the new and heavenly nature, which is begotten in thee by the Holy Ghost? Undoubtedly it is. And the spirit of Christ thus dwelling in thee, is the earnest of thy inheritance.

Dost

Dost thou find the spirit of Christ thus working in thee, causing thee to love Holiness, and hate all sin, and yet canst thou doubt of thy part in Christ?

Quest. 6. Moreover canst thou not truly say, that Christs friends, so far as thou knowest them, are thy friends, and that which is against him, thou takest as against thy self? If so, undoubtedly, thy enemies also are to him as his enemies, and he will lay them at thy feet. Thy troubles are as his troubles, and in all thy afflictions he is as carefull of thy good, as if he himself were thereby afflicted. Fear not those enemies that Christ takes as his own. It is he that is engaged to overcome them.

And now when Conscience it self beareth witness, that thus it is with thy soul, and that thou wouldst fain be what God would have thee be, and desirest nothing more then to be more like him,
and

and nearer to him, and desirest no kind of life so much, as that in which thou maist be most serviceable to him : Consider what a wrong it is then to Christ, and to the honour of his Covenant and grace, & to thy poor dejected soul, that thou shouldst lie questioning his love and thy part in him, and looking about for matter of accusation or causeless suspicion against his spirit working in thee? and that thou shouldst cast away the joy of the Lord which is thy strength, and gratifie the enemy of thy peace? When sickness is upon thee, and death draws nigh, thou shouldst then with joy lift up thy head, because thy warfare is almost accomplished, and thy Saviour ready to deliver thee the Crown. Is this a time to fear and mourn, when thou art entring into endless joy? Is it a time of lamentation, when thou art almost

most at thy journeyes end, and ready to see thy Saviours face, and to take thy place in the *Heavenly Jerusalem*, amongst those millions of holy souls that are gone before thee? Is it seemly for thee to lament thus at the door, when they are feasted with such unconceivable joys within? Dost thou know what thy Brethren are now enjoying, & what the Heavenly Host are doing? how full they are of God, and how they are ravished with his Light and Love? and canst thou think it seemly to be so unlike them, that art passing to them? I know there is such difference between imperfection and perfection, and between earth and heaven, that it justifieth our moderate sorrows, and commandeth us to take up infinitely short of their delights, till we are with them. But yet let there not be *too great* a disproportion between the members

bers of Jesus Christ. We have the same Lord: and the same spirit; and all that is theirs in possession is in right and title ours. They are our elder brethren, and being at age, have possession of the inheritance: but we that are yet in the lap of the Church on earth, our mother, and in the arms of our Fathers grace, are of the same family, and have the same nature in our low degree. They were once on earth as low as we: and we shall be shortly in heaven, as high as they: Am I now in flesh, in fears, in griefs? so was *David*, and *Paul*, and all the Saints, awhile ago: yea and Christ himself. Am I beset with sin, and compassed with infirmities, and racked by my own distempered passion? so were the many Saints now glorified, but the other day. *Elias was a man subject* (saith *James*,) *to like passions as we are*, *Jam. 5. 17.* Am I maliced

maliced by dissenting adversaries? Do they privily lay snares for me, and watch my halting, and seek advantage against my name, and liberty and life? so did they by *David*, and many other now with Christ? But now these enemies are overcome. Art thou under pains, and consuming sicknesses? are thine eyes held waking, and doth trouble and sorrow waste thy spirits? doth thy flesh and thy heart fail thee, and thy friends prove silly comforters to thee? So was it with those thousands that are now in Heaven, where the night of calamities is past, and the just have dominion in the morning, and glory hath banished all their griefs, and joyes have made them forget their sorrows, unless as the remembrance of them doth promote those joyes. Are thy friends lamenting thee, and grieved to see the signs of thy approaching death?

do

do they weep when they see thy pale face, and consumed body, and when they hear the sighs and groans? Why thus it was once with the millions that are now triumphing with their Lord? They lay in sickness, and underwent the pains, and were lamented by their friends, as thou art now. Even Christ himself was once in his agony, and some shakt the head at him, and others pittied him, who should rather have wept for themselves, then for him. This is but the passage from the womb of mortality, into the life of immortality, which all the Saints have past before thee, that are now with Christ. Dost thou fear the dreadfull face of death? Must thy tender flesh be turned to rottenness and dust? and must thou lie in darkness till the Resurrection, and thy body remain as the Common earth? And is not this the case

case of all those millions, whose souls now see the face of Christ? Did they not lie as thou dost, and die as thou must, and pass by death to the life which they have now attained? O then commit thy soul to Christ, and be quiet and comforted in his care and love. Trust him as the Mid-wife of thy departing soul, who will bring it safe into the light and life, which thou art yet such a stranger to. But it is not strange to him, though it be strange to thee.

What was it that rejoiced thee all thy life, in thy prayers, and sufferings, and labours? was it not the hopes of heaven? And was Heaven the spring and motive of thy obedience, and the comfort of thy life? and yet wilt thou pass into it with heaviness? and shall thy approaches to it be thy sorrows? Didst thou pray for that which thou wouldst not have?
Hast

Hast thou laboured for it, and denyed thy self the pleasures of the world for it? and now art thou afraid to enter in? Fear not poor soul! Thy Lord is there; Thy husband, and thy head, and life is there. Thou hast more *there*, a thousand fold more then thou hast *here*. *Here* thou must leave poor mourning friends, that languish in their own infirmities, and troubled thee as well as comforted thee, while thou wast with them, and that are hasting after thee, and will shortly overtake thee. But there thou shalt find the souls of all the blessed Saints, that have lived since the Creation till this age: that are all uncloathed of the rags of their mortality, and have laid by their frailties with their flesh, and are made up of holiness, and prepared for joy, and will be suitable companions for thee in thy joyes. Wy shouldst thou

thou be afraid to go the way that
 all the Saints have gone before
 thee? Where there is one on earth,
 how many are there in Heaven?
 And one of them is worth many
 of us. Art thou better then *Noah*,
 and *Abraham*, and *David*? then
Peter & Paul and all the Saints? Or
 dost thou not love their names, and
 wouldst thou not be with them?
 Art thou loath to leave thy friends
 on earth? And hast thou not far
 better and more in heaven? Why
 then art thou not as loth to stay
 from them? Suppose that I, and
 such as I, were the friends that
 thou art loth to leave: What if
 we had dyed long before thee? If it
 be our company that thou lovest,
 thou shouldst then be willing to
 die, that thou maist be with us.
 And if so, why then shouldst thou
 not be more willing to die, and be
 with Christ and all his holy ones,
 that are so much more excellent
 then

then we? Wouldst thou have our company? Remove then willingly to that place, where thou shalt have it to everlasting: and be not so loth to go from hence, where neither thou nor we can stay. Hadst thou rather travail with us, then dwell with us? and rather here suffer with us then reign in heaven with Christ and us?

O what a brutish thing is flesh? What an unreasonable thing is unbelief? Shall we believe, and fly from the end of our belief? Shall we hope, and be loth to enjoy our hopes? Shall we desire and pray, and be afraid of attaining our desires, and lest our prayers should be heard? Shall we spend our lives in labour and travail, and be afraid of coming to our journeys end? Do you love life, or do you not? If not, why are you afraid of death? If you do, why then

are you loth to pass into everlasting life? You know there is no hope of immortality on earth; Hence you must pass whether you will or not, as all your fathers have done before you, It is therefore in heaven or nowhere, that endless life is to be had. If you can live here for ever, do. Hope for it, if any have done so before you. Go to some man of a thousand years old, and ask him how he made shift to draw out his life so long; But if you know that man walketh here in a vain shew, and that his life is as a shadow, a dream, a poft, and that all these things shall be dissolved, and the fashion of them passeth away, is it not more reasonable that we should set our hearts on the place where there is hopes of our continuance, then where there is none? and where we must live for ever, then

then where we must be but for so short a time?

Alas, poor darkned, troubled soul! Is the presence of Christ less desirable in thy eyes, then the presence of such sinfull worms as we, whom thou art loth to part with? Is it more grievous to thee to be absent from us, then from thy Lord, from earth then from heaven; from sinners, then from blessed Saints; from trouble and frailty, then from glory? Hast thou any thing here that thou shalt want in Heaven, Alas, that we should thus draw back from Happiness, and follow Christ so heavily and sadly into life! But all this is long of the enemies that now molest our peace: Indwelling sin, and a flattering world, and a brutish flesh, and interposing death, are our discouragements that drive us back. But all these enemies shall shortly be overcome.

Fear not death then, let it do its worst. It can give thee but one deadly gripe that shall kill it self, and prove thy life: 'as the Wasp that leaves its sting behind, and can sting no more. It shall but snuff the Candle of thy life, and make it shine brighter when it seems to be put out. It is but an undressing, and a gentle Sleep. That which thou couldst not here attain, by all our preaching, and all thy prayers, and cares, and pains, thou shalt speedily attain by the help of death. It is but the messenger of thy gracious Lord, and calleth thee to him, to the place that he hath prepared.

Hearken not now to the great deceiver, that would draw thee to unbelief, and cause thee to stagger at the promises of God, when thou hast followed him so far, and they are near to the full performance. Believe it as sure as thou believest
that

that the Sun doth shine upon thee,
 that God cannot lie; he is no de-
 ceiver: it was his meer love and
 bounty that caused him to make
 the promises, when he had no
 need for himself to make them:
 and shall he be then unfaithfull,
 and not fulfill the promises which
 he hath freely made? Believe it,
 faith is no delusion: It may be fol-
 ly to trust man, but it is worse then
 folly not to trust God. Believe it,
 Heaven is not a shadow, nor the
 life of faith and holiness a dream.
 These *sensible* things have least re-
 ality: These grosser substances,
 are most drossy, delusory and
 base. God is a Spirit, who is the
 prime being, and the cause of all
 created beings. And the Angels
 and other celestially inhabitants,
 that are nearest to him, are fur-
 thest from corporeity; and are
 spirits likest unto God. The fur-
 ther any thing is from spirituali-
 ty,

ty, the further from that excellency and perfection, which the creatures nearest God partake of. The earth is baser then the air and fire: The drossy flesh is baser then the soul. And this lumpish, dirty visible world, is incomparably below that Spiritual world, which we believe and wait for: And though thy conceptions of spirits and the spiritual world, are low, and dark, and much unsatisfying; remember still that thy head is there; and it belongeth to him to know what thou shalt be, till thou art fit to know it, which will not be till thou art fit to enjoy it. Be satisfied that thy Father is in Heaven, and that thy Lord is there, and that the Spirit that hath been so long at work within thee, preparing thee for it, dwelleth there: And let it suffice thee that Christ knoweth what he will do with thee, and how he will employ

employ thee to all eternity. And thou shalt very shortly see his face, and in his light thou shalt behold that light that shall fully satisfie thee, and shame all thy present doubts and fears, and if there were shame in heaven, would shame thee for them.

Use 9.

FROM the Enmity of Death, and the necessity of a Conquest, we may see what a wonderfull mercy the Resurrection of Christ himself was to the Church, and what use we should make of it for the strengthening of our faith. It was not only impossible to man to conquer death by his own strength, and therefore it must be conquered by Christ; but

it was also beyond our power to believe it, that ever the dead should rise to life, if Christ had not risen as the first fruits, and convinced man, by eye-sight, or certain testimony, that the thing is possible and already done. But now what a pillar is here for faith? What a word of Hope and Joy is this, that [*Christ is risen?*] With *this* we will answer a thousand Cavils of the tempter, and stop the mouth of the enemies of our faith, and profligate our infidelity. As unlikely as it seems to flesh and blood, shall we ever doubt whether we shall rise again, when the Lord came down in flesh among us, that he might die and rise again himself, to shew us as to our faces that we shall rise? This is the very Gospel which we preach, and by which we must be saved; *that Christ died for our sins according to the Scriptures, and*

was buried, and that he rose again the third day according to the Scriptures ; and that he was seen of Cephas, then of the twelve ; and after that he was seen of above five hundred Brethren at once , of whom the greater part remained alive , when Paul wrote this, who was the last that saw him, 1 Cor. 15. 1, 2, 3, 4, 5, 6. Read over this Chapter again and again, where our Resurrection is proved by the Resurrection of Christ.

No wonder therefore that the Church in all ages ever since the very day of Christs Resurrection, hath kept the first day of the week as a holy festivall, in remembrance of it : Wherein though they commemorated the whole work of our Redemption, yet was it from the Resurrection as the most glorious part, that the spirit of Christ did choose the day, This hath been the joyfull day to

the Church this 1625. years, or thereabouts : in which the ancient Christians would assemble themselves together, saluting one another with this joyfull word, [*The Lord is risen.*] And this is the day that the Lord hath blessed, with the new birth and resurrection of millions of souls. So that it is most probable that all the six dayes of the week have not begot half so many souls for heaven, as this blessed day of the Lords Resurrection hath done. Let Infidels then despise it, that believe not Christs Resurrection, but let it still be the Churches joyfull day. *This was the Lords doing, and it is marvelous in our eyes : This is the day which the Lord hath made : we will be glad and rejoyce therein,* Psal. 118. 23, 24. In it, *Let us sing unto the Lord, let us make a joyfull noise to the Rock of our salvation. Let us come before his*

his presence with thanksgiving, and make a joyfull noise to him with *Psalms*, *Plal.* 95. 1, 2. Every day let us remember the Lords Resurrection: but on this day let the joyfull commemoration of it be our work.

We may see by the witness of the Apostles, and their frequent preaching the Resurrection of Christ, as if it were the sum of all the Gospell, that this is a point that faith must especially build and feed upon, and that we must make the matter of our most frequent meditations. O what vigor it addeth to our faith, when we are encountred by the sight of death, and of a grave, to remember seriously that [*Christ is risen.*] Did he take flesh purposely that he might die and rise, and shew us how he will raise his members? and will he after all this break his promise, and leave us in the dust for ever?

ever? it cannot be. Hath he conquered death for himself alone, and not for us? Hath he taken our Nature into Heaven, to be there alone and will he not have all his members with him? Remember then Christian, when thou lookest on thy grave, that Christ was buried, and hath made the grave a bed of rest, that shall give up her trust, when his Trumpet sounds: And that his Resurrection is the pledge of ours. Keep therefore thy rising and glorified Lord continually in thy eye. If Christ were not risen, our preaching were vain, and your faith were vain, and all men were miserable, but we most miserable, that suffer so much for a life which we had no ground to hope for, 1 Cor. 15. 14, 17, 19. But now we have an Argument that infidelity it self is ashamed to encounter with; that hath been the means of the conversion

conversion of the Nations unto Christ, by which we may put even death it self to a defiance; as knowing it is now a conquered thing. If it could have held Christ captive, it might also have held us. But he being Risen, we shall surely rise. Write it therefore Christians upon your hearts; mention it more in your conference for the encouragement of your faith; Write it on the grave-stones of your friends, that [CHRIST IS RISEN,] and that [BECAUSE HE LIVETH WE SHALL LIVE ALSO,] and that [OUR LIFE IS HLD WITH CHRIST IN GOD] though *we are dead; and when he shall appear who is our Life, we shall also appear with him in glory,*] John 14. 19. Col. 3. 3, 4. Though we must be sown in corruption, in weakness, and dishonour, we shall be raised in incorruption,

ruption, strength, and honour',
1 Cor. 15. 42, 43. While our souls
behold the Lord in glory, we may
bear with the winter that befalls
our flesh, till the spring of Resur-
rection come. [Knowing that he
that raised up the Lord Jesus, shall
also raise us up by Jesus.—For
which cause we faint not; but
though our outward man perish, yet
the inner man is renewed day by day,
—while we look not at the things
which are seen, but at the things
which are not seen: For the things
which are seen are temporal, but the
things which are not seen are eter-
nall, 2 Cor. 4. 14, 15, 16, 17, 18.]
As we are risen with Christ to new-
ness of life, so we shall rise with
him to glory.

Use 10.

Lastly, if Death be the last enemy to be destroyed at the Resurrection, we may learn hence, how earnestly believers should long and pray for the second coming of Christ, when this full and finall conquest shall be made. Death shall do much for us; but the Resurrection shall do more. Death sends the separated soul to Christ: but at his coming, both soul and body shall be glorified. There is somewhat in death that is penal, even to believers: but in the coming of Christ, and their Resurrection, there is nothing but glorifying grace. Death is the effect of sin, and of the first sentence passed upon sinners: but
the

the Resurrection of the just is the
finall destruction of the effects of
fin. And therefore though the
fears of Death may perplex us, me
thinks we should long for the
coming of Christ, there being
nothing in that, but what tends
to the deliverance and glory of
the Saints. Whether he will come
before the general Resurrection,
and reign on earth a thousand
years, which some expect, I shall
not presume to pass my determi-
nation. But sure I am, it is the
work of faith, and Character of
his people to love his appearance,
2 Tim. 4. 8. and to wait for the
Son of God from Heaven, whom
he raised from the dead, even Jesus
who delivered us from the wrath
to come, 1 Thes. 1. 10. and to wait
for the coming of our Lord Jesus
Christ, 1 Cor. 1. 7. and to wait
for the adoption, the redemption of
our bodies, with inward groanings,
Rom.

Rom. 8. 23. O therefore let us pray more earnestly for *the coming of our Lord!* and that [*the Lord would direct our hearts into the love of God, and into the patient waiting for Christ,*] *2 Thes. 3. 5.* O blessed day, when the glorious appearing of our Lord shall put away all his servants shame, and shall communicate Glory to his members, even to the bodies that had lain so long in dust, that to the eye of flesh there seemed to be no hope! Though the Majesty and glory will cause our Reverence, yet it will not be our terror, to the diminution of our joy. It is *his enemies* that would not have him rule over them, whom he cometh to destroy, *Luke 19. 27.* [*Behold the Lord cometh with ten thousand of his Saints, to execute judgement upon all, and to convince all that are ungodly among them, of all their ungodly deeds, which they*

they have ungodly committed, and of all their bad speeches which ungodly sinners have spoken against him, as Henoch the seventh from Noah prophesied, Jud. 14. 15. But the precious faith of the Saints, shall be found, to praise, and honour, and glory at the appearing of Jesus Christ, 1 Pet. 1. 7. When the chief Shepherd shall appear, we shall receive a crown of glory that fadeth not away, 1 Pet. 5. 4. He that was once offered to bear the sins of many, (and now appeareth for us in the presence of God) shall unto them that look for him appear the second time, without sin, to salvation, Heb. 9. 24, 28. And when Christ who is our life shall appear, then shall we also appear with him in glory, Col. 3. 4. The Lord shall then come to be glorified in his Saints, and admired in all them that believe in that day, 2 Thes. 1. 10. This is the day that all believers

lievers should long, and hope, and
 wait for, as being the accomplishment
 of all the work of their re-
 demption, and all the desires and
 endeavours of their souls. It is
 the hope of this day that ani-
 mateth the holy diligence of our
 lives, and makes us turn from
 the carelessness and sensuality of
 the world: [For the grace of God
 that bringeth salvation, hath ap-
 peared unto all men; teaching us,
 that denying ungodliness and world-
 ly lusts, we should live soberly,
 righteously, and godly in this pre-
 sent world, looking for that blessed
 hope, and the glorious appearing of
 our great God, - and our Saviour
 Jesus Christ,] Tit. 2. 11, 12, 13.
 The heavens and the earth that are
 now, are kept in store by the word
 of God, reserved unto fire, against
 the day of judgement, and perdition
 of ungodly men. And though
 the Lord seem to delay, he is not
 slack

slack of his promise (as some men count slackness:) for a day is with him as a thousand years, and a thousand years but as a day. But the day of the Lord will come as a Thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat: the earth also and the works that are therein shall be burnt up. Seeing then all these things shall be dissolved, what manner of persons ought we to be in all holy conversation and godliness; looking for, and hastning unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements melt with fervent heat! But we according to his promise, look for new heavens, and a new earth, wherein dwelleth righteousness.] 2 Pet. 3, 7, 8, 9, 10, 11, 12, 13.

Beas marvellous at Tertullian for saying that the Christians in
their

their holy assemblies prayed *pro
mora finis* (*Apolog. c. 39.*) And
so he might well enough, if it were
not that to Christians the Glo-
ry of God is dearer then their own
felicity, and the salvation of mil-
lions more precious then the meer
hastening of their own; and the
glory of the Church more desira-
ble then our personall glory; and
the *hallowing of Gods name* were
not to be prayed for before the
coming of his Kingdom; and the
Kingdom of grace must not neces-
sarily go before the Kingdom of
glory. But as much as we long
for the coming of our Lord, we
are content to wait till the Elect
be gathered; and can pray that
he will delay it, till the Universal
Body be made up, and all are
called that shall be glorified. But
to *our selves*, that are brought
out of *Egypt* into the Wilder-
ness, how desirable is the pro-
mised

mised Land? When we think on
 our own interest, we cry [*Come
 Lord Jesus, Come quickly:*] The
 sooner the better. Then shall
 our eyes behold him, in whom
 we have believed: Not as he was
 beheld on earth in his despised
 state; but as the glorious King of
 Saints, accompanied with the Ce-
 lestial Host, *coming in flaming fire
 to render vengeance to the rebelli-*
ous, and Rest and Joy to believing
 souls, that waited for this day of
 his appearance. Then *faith and
 patience* shall give up their work,
 and sight, and fruition, and perfect
 love, shall everlastingly succeed
 them. The rage of persecutors
 shall no more affright us: the
 folly of the multitude shall no
 more annoy us: the falseness of
 our seeming selfish friends shall
 no more betray us: the pride of
 self-conceited men shall no more
 disturb us: the turbulency of men
 distracted

distracted by ambition shall cast us no more into confusions. The Kingdom that we shall possess shall not be lyable to mutations, nor be tossed with pride and faction as are these below. There is no monethly (or annual) change of Governours and Laws, as is in Lunatick Common-wealths; but there will be the same Lord and King, and the same Laws and Government, and the same Subjects and obedience, without any mutinies, rebellions, or discontents, to all eternity. The Church of which we shall then be members, shall not be divided into parties, and factions, nor the members look strangely at each other, because of difference of opinions, or distance of affections, as now we find it, to our daily grief, in the militant Church. We shall then need no tedious debates to reconcile us: Unity will be then quickly and easily

easily procured. There will be no falling out in the presence of our Lord. There will be none of that darkness, uncharitableness, selfishness, or passion left, that now causeth our dissensions. When we have perfect Light, and perfect Love, the perfect Peace will be easily attained, which here we labour for in vain. Now there is no peace in Church or State, in Cities or Countreys, in families, or scarce in our own souls. But when the glorious King of peace hath put all his enemies under his feet, what then is left to make disturbance? Our enemies can injure us no more, for it is then their portion to suffer for all their former injuries to Christ and us: Our friends will not injure us (as here they do,) because their corruption and weakness is put off, and the relicts of sin, that caused the trouble, are left behind. O

that

that is the sight that faith prepareth for, that is the day, the blessed day, that all our dayes are spent in seeking, and waiting, and praying for; then shall the glory of holiness appear, and the wisdom of the Saints be justified by *that now is justified by her children!* Then it shall be known, Whether faith or unbelief, whether a heavenly or earthly mind and life, was the wiser and more justifiable course: then shall all the world discern between the righteous and the wicked, between them that serve God, and them that serve him not, *Mal. 3. 18.* Then sin (that is now so obstinately defended, and justified by such foolish cunning) shall never more find a tongue to plead for it, or a Patron to defend it more. Then where is the man that will stand forth and break a jest at godliness, or make a scorn of the holy diligence

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gence

gence of believers? How pale then will those faces look, that here were wont to jeer at piety! What terror will seize upon those hearts, that here were wont to make themselves sport at the weakneses of the upright servants of the Lord? That is the day that shall rectifie all judgments, and cure the errors and contemptuous thoughts of an holy life, which no perswasions now can cure; that is the day that shall set all straight, that now seems crooked; and shall satisfie us to the full, that God was just, even when he prospered his enemies, and afflicted the souls that loved him, and walkt in their integrity before him. We shall then see that which shall fully satisfie us of the reason and equity of all our sufferings, which here we underwent; we shall marvel no more that God lets us weep, and groan,

groan, and pray, and turns away his face, and seems not to regard us. We shall then find that all our groans were heard, & all our tears and prayers did succeed, which we suspected had been lost. We shall then find that a duty performed in sincerity, through all our lives, was never lost; no nor a holy thought; nor a *Cup of cold water* that from holy love we gave to a *Disciple*. We shall then see that our murmurings, and discontents, and jealous unbelieving thoughts of God, which sickness, or poverty, or crosses did occasion, were all injurious to the Lord, and the fruit of infirmity; and that when we questioned his Love on such accounts, we knew not what we said. We shall then see that Death, and grave, and Devils, were all but matter for the glorifying of grace, and for the triumph of our Lord and us.

Up then my soul, and shake
 off thy unbelief and dulness; Look
 up, and long, and meet thy Lord.
 The more thou art afraid of death,
 the more desire that blessed day,
 when *mortality shall be swallowed*
up of life, and the name of death
 shall be terrible no more. Though
 death be thy enemy, there is no-
 thing but friendly in the coming
 of thy Lord. Though death dis-
 solve thy nature, the Resurrection
 shall restore it, and make thee full
 reparation with advantage.

How glad would I have been
 to have seen Christ, but with the
 Wise Men in the Manger! or to
 have seen him disputing with the
 Doctors in his Child-hood in the
 Temple; or to have seen him do
 his Miracles, or heard him Preach;
 much more to have seen him as the
 three Disciples, in his transfigura-
 tion; or to have seen him after
 his resurrection, and when he
 ascended


ascended up to heaven. But how far is all this below the sight that we shall have of him when he comes in glory! when the brightness of his shining face shall make us think the Sun was darkness: and the glory of his attendance shall make us think what a sordid thing, and childish foolery was all the glory of this world! The face of Love shall be then unveiled, and ravish us into the highest Love and Joy, that our natures are capable of. Then doubt, and fear, and grieve if thou canst! What then wilt thou think of all these disquieting distrustfull thoughts that now so wrong thy Lord and thee? If going into the Sanctuary, and fore-seeing the end, can cure our brutish misapprehensions of Gods providences, (*Psal. 73. 17.*) how perfectly will they be cured, when we see the glorious face of Christ, and behold the *New Jerusalem* in

its glory, and when we are numbered with the *Saints* that judge the world? We shall never more be tempted then, to condemn the generation of the just, nor to think it vain to serve the Lord, nor to envy the prosperity of the wicked, nor to stagger at the promise through unbelief; nor to think that our sickness, death and grave, were any signs of unkindness or unmercifulness in God. We shall then be convinced that *fight* and *flesh* were unfit to censure the wayes of God, or to be our guides.

Hasten O Lord, this blessed day! Stay not till Faith have left the earth; and infidelity, and impiety, and tyranny have conquered the rest of thine inheritance! Stay not till selfish uncharitable pride hath vanquished love and self-denyal, and planted its Colonies of Heresie, confusion and cruelty in thy dominions:

dominions : and Earth and Hell
 be turned into one. Stay not till
 the eyes of thy servants fail, and
 their hearts and hopes do faint
 and languish with looking and
 waiting for thy salvation. But if
 yet the day be not at hand, O
 keep up Faith, and Hope, and Love,
 till the Sun of perfect Love arise,
 and Time hath prepared us for
 Eternity, and Grace for Glory.

FINIS.



1848

1849

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1851

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1859

1860



Some imitable passages of the life of *Elizabeth*, late Wife of Mr. *Joseph Baker*.

THough I spoke so little as was next to nothing, of our dear deceased friend, it was not because I wanted matter, or thought it unmeet: But I use it but seldom, lest I raise expectations of the like, where I cannot conscientiously

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wably perform it. But he that hath promised to honour those that serve and honour him, (John 12. 26. 1 Sam. 2. 30.) and will come at last to be glorified in his Saints, and admired in all them that do believe, (2 Thes. 1. 10) I know, will take it as a great and acceptable act of service, to proclaim the honour of his grace, and to give his servants their due on earth, whose souls are glorified with Christ in heaven; though Serpentine enmity will repine and play the envious accuser.

It is not the history of the Life of this precious servant of the Lord which I intend to give you: (for I was not many years acquainted with her :) but only some passages, which either upon my certain knowledge, or her own Diurnall of her course, or the most credible testimony of her most intimate judicious godly friends, I may boldly publish

as true, and imitable in this untoward distempered generation.

She was born Novemb. 1634. in Southwark near London: the only child of Mr. John Godeschalk, alias, Godscall. Her Father dying in her Child-hood, she was left an Orphane to the Chamber of London. Her Mother after married Mr. Isaac Barton, with whom she had the benefit of Religious Education. But between sixteen and seventeen years of age, by the serious reading of the Book called The Saints Everlasting Rest, she was more thoroughly awakened, and brought to set her heart on God, and to seek salvation with her chiefest care: From that time forward she was a more constant, diligent, serious hearer of the ablest Ministers in London, rising early, and going far to hear them on the Week-dayes, waiting on God for his confirming grace in the use of those Ordinances, which

empty

empty unexperienced hypocrites are easily tempted to despise : The Sermons which she constantly wrote, she diligently repeated at home for the benefit of others ; and every week read over some of those that she had heard long before, that the fruit of them might be retained and renewed : it being not novelty that she minded.

In the year 1654. being near one and twenty years of age, after seeking God, and waiting for his resolving satisfying directions, she consented to be joyned in marriage to Mr. Joseph Baker, by the approbation of her nearest friends : God having taken away her Mother the year before. With him she approved her self indeed such a Wife as Paul (no Papist) describeth as meet for a Bishop or Pastor of the Church, 1 Tim. 3. 11. [Even so must their Wives be grave, not slanderers, sober, faithfull in all things.] Some instances

instances I shall give, for the imitation of others.

1. She was very Exemplary in self-denial and humility: And having said this much, what abundance have I comprehended? O what a beauty doth self-denial and humility put on souls! Nay what a treasure of everlasting consequence, do these two words express? I shall give you a few of the discoveries.

1. It appeared in her accompanying in London with the holiest, how mean soever, avoiding them that were proud, and vain, and carnal: She desired most to be acquainted with those that she perceived were best acquainted with God, neglecting the pomp and vain glory of the world.

2. When she was called to a married state, though her portion and other advantages invited persons of greater estates in the world, she chose rather to marry a Minister
of

of known integrity, that might be a near, and constant guide, and stay and comfort to her, in the matters which she valued more then riches. And she missed not of her expectations, for the few years that she lived with him. Even in this age, when the Serpent is hissing in every corner at faithfull Ministers, and they are condemned both by Prophane and Hereticall Malignants, she preferred a mean life with such a one, for her spiritnall safety and solace, before the Grandeur of the world.

3. When some inhabitants of the City of Worcester were earnest with me to help them to an able Minister, Mr. Baker then living in Kent had about an hundred pound per annum; and when at my motion he was readily willing to take a great charge in Worcester, upon a promise from two men to make the maintenance fifty pounds a year

by

by a voluntary Contribution, of the continuance of which he had no security; his Wife was a promoter, and no discourager of his self-deniall, and never tempted him to look after greater things. And afterwards, when I was afraid lest the smallness and uncertainty of the means, together with his discouragements from some of his people, might have occasioned his remove, and have heard of richer places mentioned to him, as he still answered that he had enough, and minded not removing without necessity, so was she ever of the same mind, and still seconded and confirmed him in such resolutions, even to follow Gods work while they had a competency of their own, and to mind no more.

4. Her very speech and behaviour did so manifest meekness, and humility, that in a little converse with her it might easily be discerned.

5. She

5. She thought nothing too mean for her, that belonged to her in her family and relation, no employment, food, &c. saying often, that [What God had made her duty, was not too low a work for her.] And indeed, when we know once that it is a work that God sets us upon, it signifieth much forgetfulness of him and our selves, if we think it too base, or think our selves too good to stoop to it.

6. No neighbour did seem too mean or poor for her familiar converse, if they were but willing.

7. She had a true esteem, and cheerfull love for the meanest of her husbands Relations, and much rejoiced in her comfort in his kindred, recording it among her experienced mercies.

8. She was very constant and diligent in doing her part of family duties: teaching all the inferiours of her family, and labouring to see
son

son them with principles of holiness, and admonishing them of their sin and danger: never failing on the Lords day at night to hear them read the Scriptures, and recite their Catechisms, when publike duty, and all other family duty was ended: and in her Husbands absence praying with them. How much the imitation of such examples would conduce to the sanctifying of families, is easie to be apprehended?

3. In secret duty she was very constant, and lived much in those two great soul-advancing works, Meditation and Prayer: in which she would not admit of interruptions. This inward holy diligence was it that maintained spirituall life within, which is the spring of outward acceptable works. When communion with God, and daily labour upon our own hearts is laid aside, or negligently and remissly followed,

followed, grace languisheth first within, and then unfruitfulness, if not disorders and scandalls appear without.

4. Her Love to the Lord Jesus was evidenced by her great affection to his Ordinances, and wayes, and servants: A very hearty Love she manifested to those on whom the Image of God did appear, even the poorest and meanest, as well as the rich or eminent in the world: Nor did a difference in lesser matters, or any tolerable mistakes, alienate her affections from them.

5. She was a Christian of much plainness, simplicity and singleness of heart: far from a subtil crafty dissembling frame, and also from loquacity or ostentation. And the world was very low in her eyes, to which she was long crucified, and on which she looked as a lifeless thing: Sensualist and pampering the flesh, she much loathed: When
 she

she was invited to feasts, she would oft complain, that they occasioned a difficulty in maintaining a sense of the presence of God, whose company in all her company she preferred.

6. She was a very carefull estimator and redeemer of her time: At home in her family, the works of her generall and particular calling took her up: When necessary business and greater duties gave way, she was seldom without a Book in her hand, or some edifying discourse in her mouth, if there were opportunity. And abroad she was very weary of barren company that spent the time in common chat and dry discoursed.

7. She used good company practically and profitably, making use of what she heard for her own spirituall advantage. When I understood out of her Diary, that she wrote down some of my familiar discourses, with serious application

to her self, it struck exceeding deep
 to my heart; how much I have sinned
 all my dayes; (since I under-
 took the person of a Minister of
 Christ) by the slighthness and un-
 profitableness of my discourse; and
 how exceeding carefull Ministers
 should be of their words, and how
 deliberately, wisely and seriously they
 should speak about the things of God,
 and how diligently they should take
 all fit opportunities to that end,
 when we know not how silent hear-
 ers are affected with what we say.
 For ought we know there may be
 some that will write down what we
 say in their Books, or hearts, or both:
 And God and conscience write down
 all.

8. In her course of Reading she
 was still laying in for use and pra-
 ctice. Her course was, when she
 read the Scriptures, to gather out
 passages, and sort and refer them
 to their several uses, as some
 that

that were fit Subjects for her Meditations: Some for encouragements to prayer, and other duties: Promises suited to various conditions and wants: as her papers shew.

And for other Books, she would meddle with none but the sound and practicall, and had no itch after the empty Books, which make ostentation of Novelty, and which Opinionists are now so taken with; nor did she like writing or preaching in envy and strife. And of good Books, she chose to read but few, and those very often over, that all might be well digested. Which is a course (for private Christians) that tends to avoid luxuriancy, and make them sincere, and solid, and established.

9 She had the great blessing of a tender conscience. She did not slightly pass over small sins without penitent observation. Her Diary records her trouble, when conscience
she

she had neglected any Ordinance,
 or was hindered by rain or small
 occasions: or if she had overslept her
 self, and lost a morning-exercise in
 London, or came too late, or if
 she were distracted in secret duty:
 And if she mist of a Fast through
 misinformation & disappointments,
 and found not her heart duly sen-
 sible of the loss, that also she re-
 corded. So did she her stirrings of
 anger, and her very angry looks,
 resolving to take more heed against
 them. Though all ought not to spend
 so much time in writing down their
 failings, yet all should watch, and
 renew repentance.

IC. She was very solicitous for
 the souls of her friends: As for
 instance, her Brothers in Law,
 over whom she exercised a mother-
 ly care, instructing them, and watch-
 ing over them, and telling them of
 miscarriages, and counselling them:
 Causing them to keep a constant
 course

course of reading the holy Scriptures, and meditating on it (as far as she could:) Causing them to learn many Chapters without Back: and to read other good Books in season: Earnestly praying for them in particular: Much desiring one or both should be Ministers: And when her Father-in-law appointed the eldest to go to France, she was much troubled for fear of his miscarriage among strangers, especially those of the Romish Way.

11. She was a serious Mourner for the sins of the time and place she lived in.

12. In summe, for strict, close, watchfull, holy walking with God, even her Husband professeth that she was a pattern to him. As I hinted before, she kept a daily account in writing, (which is now to be seen from the beginning of the year 1634.) especially of these particulars.

1. Of

1. Of the frame of her heart in every dayes duty, in Meditation, Prayer, Hearing, Reading, &c. whether lively, or dull, &c.

2. Of those sins which she had especially to repent of, and watch against.

3. Of her Resolutions and Promises, and how she kept them.

4. Of all special Providences to her self, Husband, Brothers, and others, and the improvement of them.

As at the death of her Son, who died with great sighs and groans, she recorded her sense of the special necessity of holy armour, and great preparation for that encounter when her turn should come to be so removed to the everlasting habitation.

5. Of her returns of prayer, what answers, and grant of them she found.

6. Of the state of her soul upon examination: how she found it, and what

What was the issue of each examination, and in this it seems she was very exact and punctual. In which though many times fears and doubtings did arise, yet hath she frequent records of the discovery of evidences, and comfortable assurance of sincerity. Sometime when she hath heard Sermons in London, that helped her in her search: and sometime when she had been reading writings that tended that way, she recordeth what evidences she found, and in what degree the discovery was: If imperfect, resolving to take it up and follow the search further: And if she had much joy, she received it with jealousy and expellation of some humbling consequent. When any grace languished, she presently turned to some apt remedy. At for instance, its one of her Notes, Novemb. 1638. [I found thoughts of Eternity slight and strange, and ordinary employments very desirable: at which

which I read Mr. B. Crucifixion, and was awakened to Mortification and Humiliation, &c.]

The last time that she had opportunity for this work, was two or three days before her delivery in Child-bearing; where she finally recorded the apprehensions she had both of her bodily and spiritual State, in these words, [Drawing near the time of my delivery, I am fallen into such weakness, that my life is in great hazard. I find some fears of death, but not very great, hoping (through grace) I die in the Lord.] I only mention these things, to shew the Method she used in her daily Accounts. To those Christians that have full leisure, this course is good. But I urge it not all, upon those that have so great duties to take up that time, that they cannot spare so much to record their ordinary passages. Such must remember what others record,

record, and daily renew repentance for their daily failings, and record only the extraordinary, observable, and more remarkable and memorable passages of their lives, lest they lose time from works of greater moment. But this excellent work of Watchfulness must be performed by all.

And I think it was a considerable expression of her true wisdom, and care of her immortal soul, that when any extraordinary necessity required it, and she found such doubts as of her self she was not able to deal with, she would go to some able experienced Minister, to open her case, and seek assistance (as she did more then once to my dear and ancient friend Mr. Cross, who in a full age is since gone after her to Christ.) And therefore chose a Minister in Marriage, that he might be a ready assistant in such

From my dear Mother's papers

cases of necessity, as well as a continual help.

At last came that death to summon her soul away to Christ, for which she had so seriously been preparing, and which she oft called a dark entry to her Fathers Palace. After the death of her children, when she seemed to be somewhat repaired after her last delivery, a violent Convulsion suddenly surprized her, which in a few dayes brought her to her end. Her understanding by the fits being at last debilitated, she finding it somewhat hard to speak sensibly, excused it, and said, [I shall ere long speak another language,] Which were the last words which she spake with a tongue of flesh, and lying speechless eighteen hours after, she departed, August 17. 1659. Blessed are the dead that die in the Lord, from henceforth, yea saith the spirit, that they may rest from
their

their labours and their works do follow them.

Our turn is coming: Shortly we shall also lay by flesh: this is our day of preparation: There is no preparing time but this. Did men but know the difference between the death of the holy and the unholy, which doth not appear to fleshly eyes, how speedily would they turn? how seriously would they meditate? how fervently would they pray? how carefully would they live? how constantly, painfully and resolutely would they labour? Did they well consider the difference between dying prepared and unprepared, and of what difficulty and yet everlasting consequence it is to die well; O then what manner of persons would men be, in all manner of holy conversation and godliness? and all their lives would they be a continued preparation for death; at all their

life is a hasting towards it.

And now I shall only desire you, for the right understanding of all that I have here said, and to prevent the cavils of blinded malice, to observe these three or four particulars.

1. That though I knew so much of her as easily maketh me believe the rest, upon so sure a testimony, and saw her Diary, yet the most of this History of her life, is the collection and observation of such faithfull witness, as had much better opportunity then I, to know the secrets of her soul and life.

2. That it is no wonder if many that knew her, perceived not all this by her, that is here expressed: For that knowledge of our outward carriage at a distance, will not tell our Neighbours what we do in our Closets, where God hath commanded us to shut our door upon us, that our Father which seeth in
 secrets

secret, may reward us openly. And many of the most humble and sincere servants of the Lord are so afraid of hypocrisie, and hate ostentation, that their Justification and Glory is only to be expelled from the searcher of hearts, (and a few of their more intimate acquaintance:) Though this was not the case before us, the example described being more conspicuous.

3. That I overpass the large expressions of her charity, which you may hear from the poor and her intimate acquaintance, as I have done; that I may not grate upon the modesty of her surviving friends, who must participate in the commendations.

4. That it is the benefit of the living that is my principall end; Scripture it self is written much in History, that we may have matter of imitation before our eyes.

5. If any say that here is no mention

mention of her faults, I answer, Though I had acquaintance with her, I know them not, nor ever heard from any other so much as might enable me to accuse her; if I were her enemy. Yet I doubt not but she was imperfect, and had faults, though unknown to me. The example of holiness I have briefly proposed. They that would see examples of iniquity, may look abroad in the world, and find enough: I need not be the accuser of the Saints to furnish them. And I think if they enquire here of any thing notable, they will be hard put to it to find enough to cover the accusers shame.

6. It is the honour of Christ and grace in his members; more than the honour of his servant whom I seek.

7. And I would not speak this in commendation of the living, which I do of the dead, who are one of the

the reach of all temptations, of being lifted up with pride thereby: Unless it be such whose reputation the interest of Christ and the Gospel commandeth me to vindicate.

8. Lastly, I am so far from lifting up one above the rest of the members of Christ, by these commendations, and from abasing others whose names I mention not, that I intend the honour of all in One, and think that in the substance I describe all Saints, in describing one. I am not about a Popish work, of making a wonder of a Saint, as of a Phoenix or some rare unusual thing. Saints with them must be Canonized, and their names put in the Calendar: and yet their blind malice tells the world, that there are no such things as Saints among us. But I rejoyce in the many that I have communion with, and the many that have lately slept before me into Heaven, and are safe there one
of

of the reach of malice, and of sin,
 and all the enemies of their peace;
 and have left me mourning and
 yet rejoycing, fearing and yet hoping,
 and with some desires, looking after
 them here behind: And the father
 Christ calls away his chosen ones,
 whose graces were amiable in mine
 eyes, the more willing he maketh
 me to follow them, and to leave this
 world of darkness, confusion, wick-
 edness, danger, vanity and vexation,
 and to meet these precious souls in
 Life, where we shall rejoyce that
 we are past this howling wilderness,
 and shall for ever be with the Lord.

FINIS.



1075

My Dear Leslie of



J. H.

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